

THE ISHAN KALA MONUMENT HAS GREAT IMPORTANCE IN ITS INFLUENCE ON THE DEVELOPMENT AND FORMATION OF THE KARAKALPAK CULTURE

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Abstract. *In this article, we have historically analyzed the Ishan kala monument, which has a great role in the widespread promotion of Karakalpak culture. In this research work, we have made effective use of many archives and scholarly articles.*

Key words: *Ishan kala, religion, monuments, Khanate of Khiva, medrese.*

ПАМЯТНИК ИШАН КАЛА ИМЕЕТ БОЛЬШОЕ ЗНАЧЕНИЕ ПО СВОЕМУ ВЛИЯНИЮ НА РАЗВИТИЕ И ФОРМИРОВАНИЕ КАРАКАЛПАКСКОЙ КУЛЬТУРЫ

Аннотация. *В данной статье мы исторически проанализировали памятник Ишан кала, играющий большую роль в широком распространении каракалпакской культуры. В своей исследовательской работе мы эффективно использовали множество архивов и научных статей.*

Ключевые слова: *Ишан кала, религия, памятники, Хивинское ханство, медресе.*

In the middle of the 19th century, a number of political, economic and cultural changes took place in the life of the peoples of Central Asia. This change was primarily associated with the conquest of a vast territory of Central Asian lands by tsarist Russia. In the 19th century, the Bukhara, Khiva and Kokand khanates were inhabited by Uzbeks, Kazakhs, Karakalpaks and other peoples. Their main religion was Islam. Along with Islam, relics of pre-Islamic beliefs have been preserved in the spiritual life of peoples. The Islamic religion had a special influence on the spiritual and material life of the peoples of Karakalpakstan.

The Karakalpak people had their own original material and spiritual culture. Chokan Valikhanov, studying the historical and spiritual life of the peoples of Central Asia, especially the Uzbeks, Karakalpaks, Kazakhs, Kirghiz, especially notes the poetic culture of the Karakalpak people, considering them to be the first songwriters and poets. This estimate refers to the middle of the 19th century, when the Russian Empire began its expansionist plans on the territory of Central Asia.

The process of conquering the territory of Karakalpakstan by tsarism was not a voluntary annexation of the Karakalpaks, the entry of the Karakalpak people into Russia was carried out through military actions by the Russian Empire [1,112].

The culture of any people is estimated by the level of education. At all times, all peoples attached exceptional importance to knowledge and enlightenment. There is a proverb "Bilimli myndy jygady" ("The Enlightened One will conquer thousands of people"), which is widespread to this day, which originates from ancient times. The royal authorities after the conquest of the territory of Karakalpakstan were not interested in the widespread dissemination of public education. They did not attach due importance in the matter of public education. Tsarism was interested in keeping the people in darkness and ignorance. On the territory of Karakalpakstan, the

main educational institutions were mektebs and madrasahs. Compared to the madrasah, there were many mektebs - up to 600 mektebs. These were elementary schools that were in every village.

These schools were the center of education, they gave the children knowledge on the basics of the Muslim religion Sharia. They studied religious books like "Haftiyak", "Sufi Allayar", "Sharkitab". The books were in Arabic and Persian. Schoolchildren studied the works of the classics of Uzbek and Persian literature Alisher Navoi, Bedil. Religious books were in all mosques, madrasahs and mektebs. Numerous holy places "Tokmak ata", "Hakim ata", "Kabakly ata", "Sultan Wais Baba" had their own special book depositories[2, 56].

The Russian authorities, first of all, the first Governor-General of Turkestan K.N. Kaufman paid special attention to the study of the Russian language by local peoples, without which it would be difficult for the Russian authorities to pursue their colonial policy. Tsarism, as is known, set before itself the policy of Russification. That is why the tsarist authorities sought to open a school for the joint upbringing of Russian and Muslim children[2,49].

In 1873, a special commission was created to implement the colonial policy, which developed the basic provision on the organization of public education in the region. The provision clearly indicated the direction of public education, which was based on the interests of Russia, without any interference with the religious beliefs of the local population. Thus the principles in the position were carefully formulated. The provision provided for the goal of gradually ousting Muslim schools and replacing them with Russian ones. Muslim schools were to gradually lose their influence among the local population. In Turkestan, at the same time, mektebs and madrasahs were preserved, where joint education of local children with Russian children was provided[3,339].

Every Muslim had to give his children to the Mektebs when they were 5-6 years old. Each child was given special attention, great importance was given to independent learning under the guidance of teachers. The children were given the task of knowing well the five times prayer and knowing the Koran by heart. The training was conducted in Arabic. Such mektebs existed in every village. In addition to such mektebs, madrasahs operated on the territory of Karakalpakstan. One of these was the Karakum Ishan Madrasah. The term of study in such madrasahs was at least 20 years. Students from Kazakhstan, Turkmenistan, Khorezm studied at this educational institution.

They received religious knowledge, spread the Muslim religion in the territory of Central Asia. The Karakumishana Madrasah had its own library, which existed until the 30s of the 20th century. This library was confiscated and liquidated during the years of Soviet power. Karakum ishan participated in political, spiritual and economic life. In establishing contacts between the leader of the popular uprising led by Yernazaralakov and the administration of the Khiva Khanate, in 1856-1857 he took the side of the khan [4, 69]. Another religious center of the Islamic religion was Qom Uzek ishans. The founder, Imam Ishan, played a certain role in spreading Islamic culture among the masses. Having received special permission and land from the Khan of Khiva, he settled on the banks of the Amu Darya River, below the Shylpyk fortress. His students continued his work, built a number of mosques and madrasahs on the shores of the Aral Sea. At the end of the 19th - beginning of the 20th century, there were about 70 madrasahs. There were 58 madrasahs in the Amudarya department[5, 30]. From 17 to 40 students studied in the madrasah. Around the madrasah were numerous houses of residents.

The number of such houses around the Karakum Ishan was about 300. The name Karakum Ishan got its name from the location of the madrasah, built on a high sandy hill. The houses built by Kutlykhozha ishan and his children, who later became large and influential ishans on the territory of the Khorezm oasis, and their ruins of houses have survived until recently, the houses in which students lived, as well as oil mills and their remains, karaz khan, guest houses have been preserved. Around the madrasah there was a large cemetery where prominent public and religious figures, biys of the Karakalpaks, poets Kunkhozha, Berdakh were buried.

"Tas madrasah" near the Shylpyk fortress was built at the expense of the Mangyt khakim Khozha Niyazbiy. In the 19th century, the building of this madrasah was built of mud brick, and therefore the people gave it the name "Tas madrasah", destroyed during the years of the totalitarian regime.

There were other madrasahs "Zhantimir Ishan", "Aimbet Ishan" on the territory of Chimbay. Numerous madrasahs and mosques were on the banks of the river Kuk Uzyak "Abdikarim Akhuna", "Ayimbet Ishan", which served as spiritual centers for the peoples of Karakalpakstan. So far, scientists and ordinary people have found numerous fragments of Arabic, Persian, Turkic books in these places. Of particular value are various documents, including numerous documents of a household nature, legal documents, kazy huts, business letters, works of folk poets Berdakh, Ajiniyaz and other written sources.

In 1893, there were 878 mektebs on the territory of the Amu Darya department, with 7801 students and 4 madrasahs with 240 students, in 1907 there were 990 mektebs on the territory of the department where 10767 students studied[6].

The madrasah located on the territory of Karakalpakstan consisted of two stages or courses. The students studied the grammar of the Arabic language. In the second year, books of a religious and legal nature were studied.

Many Karakalpaks were also educated in the largest madrasahs of Bukhara and Khiva. Books on astronomy and other subjects of the natural sciences were studied in Bukhara and Khiva madrasahs. Natives of the territory of Karakalpakstan and Khorezm received education in some foreign countries; Turkey, Egypt, etc. In addition, they annually made a pilgrimage to Mecca and Medina. A traditional phenomenon was a pilgrimage to the city of Yassy (Turkestan), where the grave of Khoja Ahmed Yassavi was located. Therefore, among the masses there was a saying "In the city of Medina Mohammed, in Turkestan-Khoja Ahmed". Madrasahs and mosques were real centers of spiritual culture, a center for the training of widely educated people. Makhtumkuly, Ajiniyaz, Kasym Auezov, Abbas Dabylov and other famous people graduated from the madrasah and became active builders of the cultural life of their people.

New Jadid schools are opening on the territory of Karakalpakstan. These schools were opened in such cities as Petro-Aleksandrovsk, Kungrad, Khodjeyli, and other cities. In this case, the figures of the Azerbaijani, Tatar and Karakalpak intelligentsia such as Yusup Akhmetov, Seipulgabit Mazhitov and other cultural figures played an active role [2, 143].

In the city of Petro-Aleksandrovsk, one of the first new method schools was opened, the teacher of which was Khafiz Yanbulatov, a Tatar by nationality. Such new method schools were opened in 1907 in Khojeili and Kungrad, where at that time the teachers were Zaki Sharipov in the

city of Kungrad, in the city of Khojeili Kysmatulla. According to Zh. Urumbaev, the Khodjeyli New Method School stood above the rest[2, 134].

In 1909, Yusup Ahmed opened another school and for 7 years (1909-1916) became its head. The famous poet and educator Seifulgabit Mazhitov wrote the following poetic words

Chimbay is huge, there is enough land, water in it,
However, I do not know why the lack of another
For 120 thousand souls - 25 thousand households
No school is the source of knowledge
The best way today is the new method
Satisfy the request - she will lay a bed in front of you

S. Mazhitov raised the issue of opening Jadid schools in the city of Chimbaya before the Nukus volost administration [7].

According to statistics, in 1909 there were 870 mektebs, 2 madrasahs with 18289 students.

Karakalpak children were mainly educated in religious schools and madrasahs. In Turtkul, in 1886, a special school inspector was established, since tsarism did not allow the independent opening of mektebs, the teaching of the Russian language was introduced into the curricula of the madrasah, the spread of Jadid ideas, etc. was prohibited.

The tsarist administration paid special attention to the study of the natural resources of the region, its history, language, culture and way of life of the peoples of Karakalpakstan. For this purpose, a special Amu Darya expedition was organized, which included natural scientists, ethnographers, artists and other specialists. They comprehensively studied the territory of Karakalpakstan. Among them were such scientists as A. Kaulbars, Stoletov, Kun, Riza Kuli Mirza and others.

They collected valuable historical and ethnographic data, and they also published a number of works. However, the main difficulty for the conquerors was that they did not speak the languages of the local peoples. Therefore, the tsarist administration, in its colonial policy, paid special attention to the study of the languages of local peoples, primarily in the training of translators. Therefore, after the seizure of the territory, schools immediately began to open to teach children of local nationalities the Russian language, for this purpose, in 1874, a men's city school was opened in Petro-Alexandrovsk. In the early years, children of Europeans were admitted to this school, and then children of local nationalities later with the aim of implementing the Russification policy of tsarism. In 1879, a teacher's seminary was organized in the city of Tashkent. Yerzhan Kozhurov, a resident of Turtkul, graduated from this Tashkent teacher's seminary. Russification policy on the territory of Turkestan and on the territory of the Amu Darya region from the very first days of the colonial period was formulated as follows, which reads: "The state school must be Russian, national-patriotic. Government schools cannot be of a foreign nature; the state language should dominate in it without any concessions, and everyone should be taught in Russian.

We nobles should say that the school should be Russian and Russia for Russians" [2, 137].

As Zh. Urunbaev correctly notes, "In the educational department of the Amu Darya department, the main attention was paid to the study of the Russian language and teaching children in Russian. The native language of students was ignored"[2, 138].

Indeed, on the territory of the Amu Darya department, the school did not teach in the Karakalpak language, the main language of instruction was Russian. Tsarism attached exceptionally great importance to the opening of Russian schools. For this purpose, in 1874, the first elementary school was opened in Petro-Aleksandrovsk.

In Russian-speaking schools, the Russian language, Slavic reading, arithmetic, geometry, drawing, history, and other natural sciences were studied. Schools were allocated by the state, where children of local nationalities, especially children of rich people, studied together with Russian children. The peoples of Karakalpakstan from the lower classes did not want to send their children to schools, because they called them the Kafir school, the school of the infidels. At the same time, the Ural Cossacks did not send their children to schools. Therefore, the local authorities took a number of measures to ensure the compulsory education of the Russian-speaking population at the Petro-Alexandrovsky School. A boarding school was opened at the school, a board of trustees and an honorary caretaker were organized who were engaged in strengthening the material base of the school, but only 7 pupils studied at this school in 1890 [2, 139].

In 1890, a Russian-native school was opened in Shorakhan and Chimbay, where children of local nationalities studied. Their main task was to train translators who knew the Russian language in order to carry out the colonial policy of tsarist Russia. In addition, the tsarist administration was interested in the Russification of non-Russian peoples, the Christianization of the indigenous population, especially the peoples of Central Asia.

For this purpose, the tsarist administration resettled about 5 thousand Ural Cossacks on the territory of Karakalpakstan, they were settled on the shores of the Aral Sea, near Nukus and along the banks of the Amu Darya.

The conditions of the settlers were better than those of non-Russian peoples, the wages of the settlers were higher than those of local workers, so many local residents studied Russian, spoke Russian, especially there were more such people in the Aral Sea region in such places as Muynak, Zaire, Terbenbes, Akbetkey and in other areas.

After the conquest of Russia, people appeared among the Karakalpaks, the so-called "dilmash", i.e. translators from one language to another. Some of the Karakalpak fishermen began to speak Russian.

In his memoir book, Kally Aimbetov cites certain facts about the knowledge of the Russian language by some Karakalpaks. According to him, one of the Karakalpak volosts spoke Russian well [8, 27].

At the beginning of the 19th century, teaching in the native language began throughout Turkestan. But, however, such a phenomenon was not typical in the life of the Amu Darya department.

Many graduates of the Petro-Alexander School played a certain role in the implementation of the colonial policy of tsarism in the territory of Karakalpakstan. They worked as translators, performed various assignments in various state institutions of the Amu Darya department of the Turkestan Governor General and the Khiva Khanate. Basically they did translation work.

The people still remember the names of such "dilmashes" as Amin dilmash, who worked for many years at the court of the Khiva Khan, as well as Karakazakova, Nasrulla dilmash, Asan

dilmash Aitymova from Chimbay and others. In addition to them, there were also Zhuma Atashev, Urazymbet Khalmuratov, Turdymurat Nizamatdinov.

In the minds of the public, these people were respected people. Among them, Asan dilmash Aitymov worked in many institutions of Karakalpakstan. He knew the Russian language and Russian culture well [8, 28].

Yerzhane Kozhurov, one of the graduates, wrote a number of articles; there are valuable facts in the books of Zh. Urumbaev, M. Tleumuratov and other authors [9]. It should be noted that many such “dilmash” (translators) who received a European education, who know Russian culture and the Russian language well, were subjected to repression during the years of Soviet power [10].

The study of the cultural life of the Karakalpak people shows that during this period there were a number of changes in cultural life, especially in the field of education. In connection with socio-economic changes, especially with the development of capitalism, Russian schools appeared on the territory of Karakalpakstan. The royal administration paid special attention to the development of such schools in order to prepare devotees for the cause of the royal colonial administration. New Jadid schools were opened. The territory of Karakalpakstan became the object of comprehensive study by the colonial authorities. As in the time of the Khiva khanate, the Karakalpak people struggled to preserve their national culture, language, religion, their national ideology, and historical values. During the colonial period, the best representatives of the Karakalpak intelligentsia fought to preserve the identity of the people, their natural wealth.

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