

## THE ISSUE OF COVERAGE OF THE EDUCATION SYSTEM IN TURKESTAN IN "TARJIMON"

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<https://doi.org/10.5281/zenodo.17853913>

**Abstract.** *This article, based on the information published in the newspaper "Tarjimon", analyzes the Jadid schools in Turkestan, in particular the new method schools of Munavvarqori Abdurashidkhanov, Is'hoqkhon Ibrat, Russian-system schools, teaching processes in gymnasiums, the examination system, shortcomings and achievements. It also covers the efforts of Jadids to open a dorilmuallimi, the establishment of a national press and the prohibitions imposed on it, and the publication of books. The article emphasizes the patronage of local wealthy people, including Abdulghaniboy Husainov and Haji Muhammadolimbay, in the development of the Turkestan education system.*

**Keywords:** *printing house, mudarris, school, jadid, library, newspaper, usuli savtiya, charitable societies.*

The state of science in Turkestan at the end of the 19th and beginning of the 20th centuries, the state of the education system, and the educational policy of the Russian Empire in the country did not escape the attention of the editor of "Tarjimon". The pages of the newspaper contain information about education and science in Turkestan that has not yet been identified in archival documents, the national press, memoirs and memoirs, as well as historical literature and research.

In particular, we can cite the opening of the "Madora" library by Obidjon Makhmudov, the efforts to republish "Sadoyi Turkiston" in 1916 under the name "Turkiston Ovozi", and the efforts to publish "Sadoyi Ferghana" under the name "Jome' ul akhbor".

During the period under study, books on a number of topics were published in Turkestan.

Even in today's conditions, it is difficult to print a book in 500 copies, the reports confirm that up to 6,000 copies were printed at that time. For example, O. Wilkins' book on silkworm breeding was translated into Turkish and published in Tashkent. Although no information is provided on how many copies of the first edition were printed, it is noted that the second edition was issued in an additional 2,000 copies by order of the Governor-General of Turkestan.

At this point, the following should be noted about the owner of the national printing house, Gulom Hasan Orifjonov (1874 - 1947). He was one of the first publishers to establish printing in Turkestan and was born in Tashkent. In his youth, he was a calligrapher and bookseller. He studied at an old-style school and madrasah. From the end of the 19th century, he was in close contact with the progressives of Turkestan. In 1889, he founded a bookbinding workshop in his yard in the "Kallakhona" neighborhood of Tashkent, and on July 28, 1907, he founded the "Gulomiya" printing house in the "Sachichmon" neighborhood with his merchant uncle Kasimboy Haji. The printing house printed Firdawsi's "Shahnama", Alisher Navoi's "Khazoyin ul-maoni" divan, works by Fuzuli, Bedil, Mukimi, Ahmad Yassavi, Sufi Olloyor, the Holy Quran, Uzbek folk epics, anecdotes about Khoja Nasriddin and other books. The price of the book was relatively cheap.

These publications were printed in large quantities for that time - 2000-3000 copies. The "Ghulomiya" printing house played an important role in the development of lithographic calligraphy in Turkestan. Equipment for the printing house was brought from Moscow and Leipzig.

This printing house was later called the Orifjonov printing house and was confiscated when Soviet power was established in Tashkent. However, on May 17, 1918, he received permission from the Bolsheviks to open a printing house and continued his publishing activities.

He died in Tashkent in 1947.

After the establishment of Soviet power in Tashkent, the printing house was transferred to the state in March 1918. However, the inscription "G'ulom Hasan Orifjonov printing house" is also recorded in books published between 1918 and 1920. This printing house, located next to the Chorsu market, existed until the 1990s.

"Tarjimon" contains valuable information about schools and madrasas in Tashkent, the teachers teaching in them, and the young people studying there. According to it, in 1888 there were 18 madrasas and 118 schools in Tashkent. 37 madrasas taught in the madrasas and 1410 students were educated. 112 male and 56 female teachers taught in the schools. 5323 boys and 1733 girls studied. There is no distinction between girls' and boys' schools. It is known that during this period, girls and boys were educated separately. The 1897 issue of the newspaper also provided information about the schools and madrasas in the Syrdarya and Fergana regions of the Turkestan General Governorate and the number of children studying in them. At that time, there were 1,402 schools in the Syrdarya region, where 77,711 children were educated. In the Fergana region, 5,408 students studied in 20 madrasas.

"Tarjiman" also reported on the Jadid reforms in school and higher education and their aspirations for their organization. For example, on July 12, 1917, at a meeting of the "Ittifaq" society, it was decided to open a teacher's hospital in Tashkent, 6,644 rubles were collected, and now a course has been opened and 100 teachers have been trained.

Since the newspaper "Tarjiman" published a lot of news and articles about the efforts to open new schools in Turkestan, it was decided to conduct a separate analysis. The first articles in the newspaper stated that new schools were not popular in Turkestan, but expressed hope that such schools would increase in the future. In a school that came to the editorial office of the newspaper "Tarjiman" from Gulja, Fazlullah Yunus, who traveled to Turkestan, presented his thoughts on schools in the region. The author said that he traveled to the Turkestan region, visited schools everywhere, and criticized the old-fashioned way, and the dilapidated condition of the schools. He notes that there is a new method school in Tashkent, and acknowledges that Mulla Ali Yavushev is a teacher there. However, he emphasizes that this is a very low result, that Turkestan is asleep, and that more new method schools need to be established.

The newspaper wrote that in 1899, a new school of the Usul school was opened in the city of Turkestan, and children who were studying in the old school transferred to this school to study.

The teachers of the old school told the fathers of the children, "We will curse your children, return the children to the old school." The children did not want to return, and this dispute lasted for a long time. The children won and continued their studies in the new school.

In Fergana region, there are also problems with old schools and new methods, and the population is slowly but surely realizing the benefits of new methods. Andijan correspondent Tajiddinbek Otabekov expressed gratitude to Ismailbek Gasparali for organizing the new methods school and leading its popularization in the Turkic world. The correspondent, revealing the details of the exam at the Andijan new methods school, wrote that the new method and the old one can be compared - a pedestrian and a train.

The pages of the newspaper "Tarjiman" in 1903 acknowledge that the new method was developing in Turkestan schools. Because by this time, Munavvarqori Abdurashidkhanov, Abdulla Avloniy in Tashkent, and Mahmudkhodja Behbudiy, Abdukadir Shakuriy, Haji Muin, and Siddiqiy Ajziy in Samarkand were opening new schools and teaching children secular sciences along with religious sciences.

According to newspaper reports, the exam system from the Jadid school has also begun to be introduced in some madrasas. For example, at the Chala Kazakh Madrasa in Tashkent, the head teacher, Sayidbokikhan Eshon qazi oğlu, used the exam method taken from the Jadid schools in the madrasa.

Ismailbek Gasparali noted the establishment of new schools in Samarkand, and that the population was sending their children to these schools rather than to the old schools, and described the history of the work carried out to open a new school in Samarkand in 1893. Ismailbek Gasparali, who came to Bukhara in 1893 at the invitation of Amir Abdulahadkhan, also visited Samarkand and met with a group of intellectuals. He recalled this in the article "Machine School" published in the "Tarjimon" newspaper: "In July 1893, I arrived in Samarkand on a Bukhara-Turkestan trip. "That year, Abdulghaniboy Hussainov, who lived in Samarkand, heard about my arrival and visited the hotel to ask about my well-being. At the end of our conversation, he invited me to a party the next day. I gladly accepted this invitation, because at his parties, the most respected, respected and, most importantly, the intellectuals of Samarkand, whom I needed, gathered. If the opportunity arose, I would be able to tell the community about the establishment of the Usuli Savtiya school in Samarkand and its benefits," he writes.

The main topic of the banquet was the state of schools in the country, and Abduganiboy asked Ismoilbek Gaspirali to open a new method school in Samarkand. With the support of Samarkand intellectuals, Ismoilbek organized a school where 20-30 children could receive education. Since the Samarkand teachers did not know the new method, he left his Russian language teacher, Sultan Majid Ganizoda from Baku, who had accompanied him, to teach them the new method of teaching. Within forty days, he would test the children's literacy and show their parents and school patrons how well they had mastered the lessons. The people of Samarkand called this school, which taught in the new method, "machine school."

News of the new Usul school, opened on the initiative of Samarkand intellectuals, soon reached Tashkent and Fergana, and teaching methods began to be reformed in schools there as well.

The exams held in the Jadid schools in Turkestan were also covered in the pages of newspapers. On June 3, 1906, about 200 students took exams in arithmetic, recitation, geography, and history at the Usuli Savtiya school of the Kokand teacher Khalil Rahmon Sayfitdinov. The students answered the questions well in the exam.

Those gathered at the exam prayed for the teacher. Exams were held in another Jadid school opened in Kokand under the patronage of Haji Muhammadalimbay. 300 people came to the exam. Those present recognized the services of the school teacher Habibullah Effendi. About 100 students were also examined at the school of the teacher Khalil ar-Rahman in Kokand. They answered well in all subjects. At the end of June 1910, annual examinations were held at the school of Salahiddin Effendi in Kokand. The students answered the exam questions well.

Ismailbek Gasparali noted that the new schools were excellently fulfilling the tasks they set for themselves.

“Tarjimon” also provides valuable information about the Is’hoqkhon Ibrat School. Is’hoqkhon Tora, the judge of the Turakurgan town of Namangan uyezd, opened “Maktabi Is’hoqiya” in June 1907. The school educated 50 children. The school worked in two shifts: day and evening. Children studied during the day, and adults studied in the evening. Another feature of the school that distinguished it from other schools was its reading room. The school had one teacher. Judge Ishaqkhan Ibrat spent 1,000 rubles on the school and assigned a salary of 300 rubles to the teacher. In the following issues of the newspaper, important information is also provided about the efforts of Ishaqkhan Ibrat to establish a newspaper. In 1913, he applied to the governor to publish a newspaper under the name “At-tijorat al-Namangan” and announced that it would be printed in his printing house. Since there are no copies of this newspaper at present, it can be concluded that the government did not allow the newspaper to be printed or that the first issues of the newspaper did not reach the country due to the short duration of its activities.

It is known that many charitable societies were established by Jadids in Turkestan in 1908-1909. In Bukhara, “Tarbiyai atfol”, in Tashkent, “Jamiyati Imdodiya”, in Kokand, “Gayrat”, etc.

However, no information has been recorded about the society established in Namangan.

The newspaper “Tarjimon” noted that in Namangan, enlightened youth decided to open a company and society under the name “Birodarlik”, and their goals were to serve enlightenment and development.

The newspaper also provided valuable information about Munavvarqori Abdurashidkhanov's new school. In 1901, Munavvarqori Abdurashidkhanov, who returned from Bukhara to Tashkent, together with his friend and colleague Abdusamiqori Ziyoboy oglu, opened a new school in the Mirdadahojiboy hotel in the Sheikh Hovandi Tahir dacha. Previously, 15-20 children studied at the school, but later their number increased. By 1913, the number of students at Munavvarqori's school had reached 150. The school provided education based on religious and secular treatises, alphabets, and textbooks brought from Istanbul, Kazan, and Crimea. Valuable information about the state of the school is contained in the memoirs of Mominjon Muhammadjonov: “Currently, there are four classes of primary (elementary) school, well-organized: desks, a large blackboard, and entire “maps” of the continents of the Earth. Currently, they say that there are 9-10 “new-order schools” opened in this order. The first reason for the introduction of these new-order schools in Tashkent was Munavvarqori, who drew up the program for all of them.” The progressive school applied to the local education department to expand its activities, open a Russian language class in the Russian classes, and hire a teacher. He received a response from the governor’s office that there was no permission to open a Russian class until the law came into force.

The newspaper "Tarjimon" reported that Obidjon Mahmudov, a progressive and prominent figure in the Jadid movement from Kokand, opened a library under the name "Madora" in 1913.

The regional governor personally authorized the opening of a Muslim library under the name "Madora". The main reason why the government granted permission to Obidjon Mahmudov was that he had indicated in his application that he intended to open this reading room in memory of the Romanov dynasty. He was also allowed to publish a newspaper in the Uzbek language under the name "Jomi'ul-Akhbor". However, it is known that the newspaper was published not under the Arabic name, but under the Tajik name "Sadoyi Ferghana".

In 1913, a library called "Turkiston" was opened in the Khadra neighborhood of Tashkent, where new works were sold. This library may have been the "Turon" library. There is also information that Abdulla Avloni, a prominent figure in the Jadid movement in Tashkent, was allowed to open a library called "Zamon".

The pages of the newspaper also recorded the sponsorship of Turkestan scholars and rich people for the opening of schools. For example, in 1913, under the patronage of Qazi Kamol Efendi in Kokand, the construction of a two-story building for a Jadid school began. Also, young merchants from the Sebzor village in Tashkent agreed to open a regular school. The former Margilan Qazi Muzaffariddinkhan Quadratullah Khakimov promised to rebuild the school at his own expense. The rich people of the city of Skobelev (now the city of Fergana) also decided to build a Jadid school and finance its activities.

In conclusion, the educational, scientific and cultural processes in Turkestan at the beginning of the 20th century were covered in the newspaper "Tarjimon". From these reports and articles, it became possible to identify for the first time and introduce into scientific circulation some of the works of Jadidism figures. In particular, it is possible to learn about Is'hoqkhon Ibrat's contribution to the construction of a new Usul school building and the payment of a certain amount of salary to the teacher. It is also important that new information was identified about Obidjon Makhmudov's "Madora" library and Abdulla Avloni's "Zamon" library. It is worth noting that it was possible to clarify new names about the activities of Jadid schools, the scholars and wealthy people who sponsored them.

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