

Madras Education In Turkey In The Mid-XIX And Early XX Century

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Abstract: The history of madrasa education in Turkestan, the educational process, the teachers who taught in madrasas, their potential, their level, teaching methods, professions and positions occupied by students, the conditions created for studying in madrasas, what books and subjects were taught, the teachers capacity, information about the rules of the internal procedure is given.

Key Words: Madrasah, hujra, Shaykhulislam, difficulty (general knowledge) and issue (legal), education, vacation, royal administrators, mudarris, Islamic ethics, classroom, foundation properties.

Introduction

The first information about madrasas can be found in the book "History of Bukhara" by Mohammad Narshahi, who lived in the 10th century. Madrasahs embody the wonderful traditions of Eastern architectural art. They are usually rectangular and surrounded by a wall. In the middle of the porch, rooms, classrooms, mudarris, mosque imam, and mutawalli rooms were built along the circumference of the yard. The doors and windows of the rooms face the madrasa courtyard. Thin white paper was pasted over the windows without glass. Hot food is prepared on the stove in the room. In winter, sandals are installed in the cells. Every madrasa had a mosque that could accommodate the nearby praying population. Madrasahs are often named after the person who built them, the place, or the person who last renovated them.

Shaykhulislam and Kazikalan were considered the general leaders of the madrasas. Alam Khan received a salary from the treasury and managed the educational process in the madrasa. Mutavalliboshi supervised the economic activities of the madrasa and received a salary from the foundation property. These officials were appointed by the khan or regional governor.

Everyone who wants to learn has the right to study in a madrasa, regardless of their property status. Dozens of madrasas have been built and are working in all cities and villages of modern Uzbekistan. They can be divided into three categories. Large madrasahs built by khans and royal officials are called khan madrasahs. For example, the madrasas built in 1858 by Khudoyor Khan in Barak Khan and Kok in Tashkent are khan madrasahs. Madrasahs built by religious leaders, eshans, and pirs are called eshan madrasahs. Among them are the madrasas founded by Khoja Ahror Vali in Tashkent in 1458 and Halfa Aziz in Andijan in 1841. Madrasahs built by large landowners, rich people, and merchants are called private madrasahs. In addition, depending on the amount of waqf property, income and number of rooms, madrasahs are divided into large, medium and mosque madrasahs.

The complete system of sciences taught in madrasahs was formed in the XI-XII centuries. The curriculum of madrasahs includes Arabic grammar, morphology (sarfi),

syntax (nahvi), etymology, oratory, history of religion, the science of recitation and discussion culture, theology and jurisprudence, hadith, fiqh, aqeed, distribution of inheritance, philosophy, logic, mathematics (mathematics), geography, geometry, medical science, chemistry and other subjects are included.

In madrasahs, classes were conducted in two directions: problem (general knowledge) and issue (legal). After learning Arabic grammar and basic logic, students begin reading a book on one of these sections.

At that time, the curricula of Turkestan madrasahs differed little from each other. At first, "Awwali Ilm" written in Persian was taught in the form of questions and answers. The purpose of consistent study of Arabic grammar was to read and understand the Qur'an correctly and to prepare the ground for other subjects. Special importance is given to the study of the science of "Aqeed", which explains Islamic tenets in terms of theology.

Fiqh (Islamic jurisprudence) is excellently taught to the students. Islamic jurisprudence describes the rights and duties of Muslims and determines the disciplinary procedures in personal and public life. This science has solved all problems in life in a clear and understandable way.

In madrasahs, the science of logic was considered as a prelude to science. This subject was taught based on the works of "Shamsiya" and "Sulla". It is worth noting that in madrasahs teaching philosophy based on ancient Greek and Indian philosophy has a special place. In particular, Sadriiddin Taftazani's "Tahzib", Umar Nasafi's science of astrology and cosmography, written on the basis of metaphysics, "Hikmatul-ain", as well as philosophy, were studied. During the course of study, students diligently studied the divans of many famous poets, such as Navoi, Fuzuli, Bedil, Saadi Sherozi, Mashrab, Sufi Olloyor. In madrasahs, special importance is given to teaching the books of Imam Bukhari, Imam Termizi, Qazi Bayzavi and Mahmud Zamakhshari on hadith and Qur'anic interpretation.

"Scientific accounting" is also considered one of the important subjects. Verbal calculation in arithmetic, performing operations with rational and irrational expressions in algebra, solving equations of the first and second degree based on al-jabr waal-muqabala methods were taught. Faroiz is also specially trained in the science of inheritance.

Learning Arabic language and grammar was considered important in madrasahs. The student joined the team only when he mastered Arabic grammar, reached the level where he could read the texts independently and understand the content of the text, and proved it in the test. Textbooks such as "Bidon", "Muzzi", "Avamil", "Harakat" served as a systematic study course of Arabic grammar in madrasahs, they introduced students to the movement of vowels in the formation of Arabic verbs and nouns, the rules of correct pronunciation of Arabic phrases, and this is precisely textbooks were taught to students individually, not together with a team.

In the teaching of Arabic grammar, the works of our great compatriot Mahmoud al-Zamakhshari are widely used. The depth of one's knowledge thinking c az-Zamakhshari, who created large and important works due to the breadth of his unique talent, in his time "Ustoz ul-arab wal-ajam" ("Master of Arabs and Non-Arabs"), "Fakhrul-Khwarazm" ("Pride of Khorazm"), "Jorullah" was awarded such honorable names. The Arabs themselves admitted about this honorable man: "If it were not for Zamakhshari, the Arabs would not know their own language." Alloma's works on

Arabic grammar, lexicon, and Arabic linguistics in general have not lost their value to this day.

At the same time, the Arabic grammar course is a commentary on Ibn al-Khajib's book "Al-Qafiya" written by Qiyamuddin Abdurrahman bin Ahmad al-Jami an Naqshbandi for his son Ziyavuddin Yusuf - a textbook that later became known as "Sharhi Mulla" in Central Asian madrasas. ended with This book is actually called "Favoidouz Ziyiya".

Both in the process of learning Arabic and in the process of further studies, madrasa students used a number of educational dictionaries. Among them, the textbook "Basics of Children's Education" written by the famous scientist Abu Nasr Farabi, Muhammed Sulaiman Kohistani's commentary on this textbook in prose style, Muhammed Abdulvahhab's "Dictionary for Scholars" are widely used. The last dictionary is Persian, in which Persian, Arabic and Turkish expressions introduced into the Persian language and difficult to understand are explained.

The achievements of our ancestors in learning the Arabic language, which was considered the international language of the Eastern Muslim countries in its time, were enormous. Those who studied in Central Asian madrasahs from abroad directly reflect these achievements. In addition, the most important reason why Bukhara became the "Qiblah of Ziya" for Muslims in its time is related to the excellence in teaching Arabic, which was an international language in its time. The intellectual centers of our ancestors maintained their superior position in language teaching until the 1917 coup d'état.

METHODOLOGY

In the first decade of the 19th century, when Russian academician Fran worked as an Arabic language teacher at Kazan University, he said that he met strong Arabic language scholars among the Kazan mullahs, and wrote that these mullahs were educated in Bukhara and Samarkand madrasas. (See: Znamensky P.V. Uchastie N.I.Ilminskogo v dele inorodcheskogo obrazovaniya v Turkestanskom krae. Kazan, 1900. P.81).

In 1909, one of the senior officials of the Governor General of Turkestan, who saw with his own eyes the state of education and training in schools and madrasas in the Fergana Valley, sent a highly confidential message to Petersburg in 1909, saying that all madrasas were called "Dars" and consisted of 6 parts: "Rhyme", "Sharhi Mulla", "Shamsiya". ", "Hikmatul-ain", "Mulla Jalal" and "Aqeed" subjects will be taught. In addition, Arabic grammar and Sharia rules are also taught. According to this official, among the students there were those who were not satisfied with the madrasa education, who independently studied the Russian language, geography and read newspapers in the Tatar language. "I personally," he writes, "at the Madalikhon madrasa in Kokon, the geographical atlas published in Constantinople, the map of Asia, and the book "Geography" in the hands of the mullahs, the "Dictionary of Russian and Foreign Languages" compiled by Shamsutdinov and published in Kazan, to the learner of Russian and French. I saw the help manual, Osman Soatov's "Complete Russian-Tatar dictionary" published in Simferopol, adapted to Muslim, Khotamtoev's "Russian-Tajik" dictionary, printed in Bukhara and adapted to Muslim. In addition, the mullahs read the newspapers "Bayanul-haq", "Yulduz" published in Kazan and "Vaqt" published in Orenburg" (Uzb. national archive-1-F, list 31, case 540, sheets 174-175).

Indeed, madrasah students read the periodicals with interest. For example, some students of "Beklar Begi" madrasa in Tashkent got acquainted with "Vaqt", "Quyosh", especially Ismail Gaspiral's "Tarjiman" newspapers.

Tsarist authorities tried in vain to introduce the teaching of the Russian language in madrasahs. This was opposed by the majority of the rural population, mudarris and mullahs. Tsarism did not manage to do this. The Russian language was introduced only in 1914 in the "Kokaldosh", Beklar-begi, Eshonkuli dodkhok madrasahs in Tashkent. This lesson was called "Russian Language Lesson Course" and consisted of Russian grammar and arithmetic. The free-thinking son of Murodhoja Solihoja, who works as an editor (assistant) of the "Beklar Begi" madrasa, taught geography in an informal way at the madrasa. As a result of the appointment of the son of Haji Abdunabi from Abduma, who is aware of the times and somewhat close to the colonial authorities, the introduction of the Russian language lesson was made easier for this madrasa.

Madrasahs did not have a specific lesson schedule. The class time is determined by the mutual agreement of the teacher and the students. Classes usually started after the morning prayer. The academic week is divided into two days: study (Saturday, Sunday, Monday, Tuesday) and vacation (Wednesday, Thursday, Friday). On school days, students took lessons from teachers, and on vacation days, they were engaged in repeating lessons, reading books and relaxing. Classes are suspended on fasting days, one week before and one week after Ramadan and Eid al-Adha. The one-year course starts in September-October and ends in April-May. During the vacation, the student gathered for next year's studies. For this, he earned money by working in the fields, copying books, patchwork, shoemaking and other similar jobs. The students also received donations from the public.

Depending on the income from the endowment property, the salary of the mudarris and the task (stipend) for the student are set in the madrasahs. Their amount was different in madrasahs. For example, in 1893, at the Khoja Ahror Vali madrasa in Tashkent, the mudarris was paid 100 soums, an excellent student 40 soums, a good student 20 soums, an average student 10 soums, while in the Kokaldosh madrasa the mudarris was paid 90 soums, and students were paid from 4 soums to 1 soum depending on their mastery. If we take into account that a pound of flour was 65 tiyin, rice 80 tiyin, a fat sheep up to 2 soums, and a cow up to 5 soums at that time, it is clear that the amount of money given to students was not small.

Students are divided into three levels depending on their mastery: adno is the lower level, starting with the first book - "Awwali Ilm" and ending with "Aqeed". Avsat - at the secondary level, students read the book "Mull Jalal". Excellent - those who studied science at a higher level.

Transfer from one stage to another depends on the student's mastery. An average of three to four years was studied at one stage. But for various reasons, there were those who studied at the eleventh level for ten years. As a result, the study lasted for 15-25 years. Smart students finished the madrasa in 6 years. The age of the students was also different. Along with 13-15-year-old teenagers, 50-60-year-olds also studied. In the Kattakurgan madrasa at the beginning of our century, 76 of 125 students were 15-25 years old, 23 were 26-40 years old, and 26 were 41-60 years old. One of the Russian experts, N.A. Bobrovnikov, wrote, "I saw a 60-year-old man studying at a madrasa in Andijan" (Uzb. National Archives, I-47-F, List 1, Case 955, Sheet 252).

Even though studying in madrasas lasts 20-25 years, the demand for mastery is strict, and if a student does not study a book well and pass the test, he is not allowed to study at the next level. In turn, the students studied pamphlets, works, and fiction that were not included in the curriculum. There was no special exam or test to pass from one stage to another. If the student mastered the lessons, the teacher moved on to the next level. Not everyone was able to complete all three stages of Madrasah. In particular, the third stage is completed only by those who aim to become a mudarris, judge, mufti or other profession in the future, or those who pursue knowledge. These persons received a certificate of completion of madrasa after the test of scholars.

In Khiva, there was a special commission that examined madrasa graduates. This commission was chaired by the khan himself or the heir to the throne. It consisted of 21 people appointed by the Qazikalon, Horde Qazi and Khan. In this exam, in which Khan personally participated, it was necessary to read the test text without mistakes and to correct the mistakes that were specially left. Those who successfully passed the test were given the white blessing and they could occupy the positions of qazi, mufti, alam, akhun, mudarris and others.

In Bukhara, a competition was held to read and explain the content of Hidayai Sharif, the main jurisprudence book of the East, in Arabic.

Kutlugmurad Inok in Khiva; Madrasa

By the way, Amir Temur also introduced a special endowment property in order to encourage those who read and studied "Hidaya" well, and gave prizes to learned students from its income. By the middle of the 19th century in Bukhara, 800 students who showed their knowledge on "Hidaya" were given 120 coins each year or 24 sums in Russian money. Amir Muzaffarkhan added 200 more places and provided prize money to 900 students in Bukhara and 100 in Shahrissabz. According to the selection procedure, the student had to read "Hidaya" in front of a large audience and explain its content. The requirement was so strict that the student was deprived of the prize if he made a mistake, read the wrong word. The winners received a prize of 120 coins at the Qazikalon's house every year on February 15 by the emir's decree.

In Bukhara madrasas, a student studied a subject several times a day - first in his room with the "kunjaki domla", the second time in the presence of the "classroom domla", and even with his group in front of a more famous mufti or mudarris. As a result, the basics of this subject are imprinted in the student's memory for a lifetime.

The choice of tutor was largely at the discretion of the student. The student tried to get education from a knowledgeable and polite teacher as much as possible. In the early years, only three or four people studied together. It is not difficult to imagine that the quality of teaching in the madrasa was high, considering that in our higher educational institutions, 25-30 people study together in each group, and 150-200 people study together in lectures of some subjects. If the student is not satisfied with the teacher's lesson, does not like his style or verbs, he can attend another teacher whenever he wants. Therefore, the teacher tried to work on himself regularly, improve his knowledge, and treat students well.

Organization of the educational process in madrasahs was the responsibility of the mudarris. They were appointed by khans or beks. Candidates for the post of teacher were examined in the presence of Shaykhulislam, Qazikalon, Alam, mufti and other scholars. People under the age of 40 are not allowed to become teachers. Mudarris taught in the madrasa until the end of his life.

Since 1891, mudarris were elected with the participation of local authorities, madrasa community (V. Bartold. *Istoriya kulturnoy jizni Turkestana*. L., 1947, str.141). One of the mudarris in a group with more than two people is called the senior mudarris, and the rest are subordinate to him. Mudarris received a salary from the income of the foundation, depending on their knowledge and length of service. For example, in 1912, the headmaster of Tillakori madrasa in Samarkand received 700 soums in one year. In small madrasahs, the imam of the mosque used to teach. The above procedures are not mandatory for them.

According to Islamic ethics, Muslims respected the teacher like their parents. His beating was considered useful and better than parental caresses. The view that parents bring their children down from heaven to earth, and the teacher raises them from earth to heaven, has risen to the level of belief. Not only the teacher himself, but also his descendants were honored. The student addressed the teacher as "taqsir" and "effendim".

According to Islamic ethics, students stand up as a sign of respect when the teacher enters or leaves the classroom. When he met the teacher on the street, he greeted him with a bow. If the student was on a horse, he dismounted and saluted for the respect of the teacher. There is such a wonderful story about our great grandfather Alisher Navoi, that Hazrat Navoi, who was riding a horse, got off his horse in front of a young boy playing on the side of the road, caressed him, kissed him, carried him in his arms, and showed respect to the child. When his companions ask the reason for this, they answer, "That boy is my teacher's grandson." There is deep wisdom, meaning and lesson in this story.

But the respect for the teachers did not prevent and hinder scientific discussions with the teachers during the lesson, and this situation did not contradict the teacher-student rules and the standards of etiquette and ethics.

Teachers are required to have deep knowledge, intelligence and high qualities. Mudarris did not interfere much in the economic affairs of the madrasa, but was busy with organizing educational activities, leading the educational process, and controlling the students' engagement in science and enlightenment.

The number of mudarris teaching in the madrasa varied. There were 5 teachers working in the community madrasa in Andijan, and 10 teachers in the Ulugbek madrasa in Samarkand. Depending on the size of the madrasahs, the endowment property and the number of students, there were madrasahs with one or two mudarris.

Most of the madrasahs are located in big cities. In 1875, there were 182 madrasahs in the crowded cities of the Fergana Valley - Andijan, Ko'kan, Margilan, Namangan and Osh, where 10,391 students were educated. In 1916, Bukhara alone had 200 madrasahs of higher, middle and elementary categories. There were also madrasahs in smaller towns and some villages. At the beginning of the 20th century, in addition to primary schools, there were six madrasahs in the city of Shahrizabz, and three in Kitab. In Khiva, the number of madrasahs was 65. Until the October coup of 1917, the number of madrasahs and their students remained almost the same.

Mudarris of madrasahs are financially supported by the endowment properties. Cultivated fields, buildings, caravanserais, shops, baths, canals, bridges, mills, gardens were formalized as endowments to madrasahs. According to historical sources, in 1896, the waqf lands belonging to madrasahs in Turkestan amounted to 462,566 tanabs. The annual income of 33 higher madrasahs in Bukhara from the endowment ranged from 40,000 to 259,000 coins. Their total income was 285 million 100 thousand coins. In

1874, in Samarkand, Tillakori and Sherdar madrasas had 25 plots of land with 11,610 tanas, 8 shops, and earned 38,000 thousand tangas a year. Ulugbek madrasa has 400 fields, 2 bazaars, 21 shops, and its annual income is 3950 tanga. Some madrasahs also functioned on the funds allocated by the khans. There were many such madrasahs in the Kokon Khanate. A certain part of the funds of the Khan's treasury was given to the repair of the madrasa building, as wages to the mudarris, mutawalli and other employees. Students were also paid from this account. Waqf properties are property that cannot be confiscated, cannot be sold or bought. Only when the madrasa was closed was this property confiscated or returned to its owners.

After the conquest of Turkestan, the administration of Tsarist Russia tried to exert its influence on the work of madrasahs, as in all spheres. Political control over madrasahs was strengthened. Chaired by General Kaufman, but first, the positions of *alam* were abolished. As a result, madrasah graduates became imams in mosques, teachers in schools, and rarely judges. This situation significantly lowered the status of madrasahs. The number of students in madrasahs has decreased.

It should be noted that there were some shortcomings in the work of madrasahs during this period. Most of the science textbooks were written in Arabic and Persian languages in the 12th-13th centuries, and it was very difficult to master these subjects. Due to the fact that the study period and the age of students are not clearly defined in the madrasa, the educational process is extended to 15-25 years. Living conditions of students in many madrasahs were HARD. It was especially difficult to provide clothing and food.

During the occupation of Tsarist Russia, madrasahs remained the center of struggle against invaders. No matter how much the tsar authorities tried to limit the activities of Turkestan madrasahs, to subordinate them to their great state interests, they could not fully achieve this goal. Despite all kinds of obstacles and difficulties, madrasahs have preserved their position in the cultural and educational life of the Uzbek people and have been the most blessed and sacred educational center in the East, the cradle of scholars.

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