

Cultural Life of Residents of Ettisuv Region at the end of the 19th Century and at the Beginning of the 20th Century

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Resume: This article discusses the effect of Tsarism resettlement practice on the cultural life of the indigenous population of Ettisuv region. All the information used in this article are considered historical facts, and many terms related to the history of this period are used.

Key words: General-governorship of Turkestan, Tsarism, empire, culture, education, Russian-system schools, metropolis, settlement, colony.

Long before Russia conquered a large part of Central Asia and established the Turkestan Governorate, it was well known to its ruling circles and the scientific community that indigenous people have an ancient history, a rich spiritual heritage, a traditional education system, and traditional forms of culture. The contribution of the people's living in the territory of Turkestan to the development of human culture has been evaluated as an important factor in the development of world civilization.

Although the collapse of Movarunnahr, a large centralized state, the continuous struggle between the Bukhara Emirate, the Kokand Khanate, and partly the Khiva Khanate, the internal feudal struggle in these countries caused serious damage to the economy, public education, and the culture of the multi-ethnic indigenous population, the lives of these people these fields were more based on the values and traditions of Islamic culture and ideology, as well as secular sciences enriched by the genius and works of Ibn Sina, Beruni, al-Khwarizmi, Ahmad al-Farghani and many other encyclopedic scholars.

After the conquest of Turkestan, Governor-General K. Kaufman asked to send experts from various fields to Turkestan in September 1871 to determine the state and characteristics of the culture, educational system, and other areas of the spiritual life of the people of this country, applies to the academy. In 1872, S.Gramenitsky, K.Pantusov, M.Rostislavov and others, experts in the field of public education, were sent to the country in accordance with this appeal, in addition to the lovers of ancient and medieval material wealth and manuscripts¹. During the colonial years, such an administrative and ideological environment was created in Turkestan that, as a result, the number of Russian specialists in the fields of culture, science, and education increased, the great-state practice of stopping the development of these areas for the indigenous population was expanded, and historical material and spiritual wealth, including archaeological finds, were taken out of the region without hindrance, it became possible to leave.

However, it should be noted that unlike the experience of Russification and colonization in the Volga, Urals and Siberia, where the socio-political conditions are fragmented, the level of national

¹Volume I-1 , List 19, Case 10, Sheets 20-21.

identity awareness and religious level of the indigenous population is lower than that of the indigenous population of Turkestan, the administration of K. Kaufman did not abandon the goals of Tsarism. , chose a more reasonable tactic in this regard. Despite the position of Professor N.I. Ilminsky, the organizer of Orthodox-monarchical church schools that train the missionary staff of the Kazan Religious (Orthodox) Academy to Russify the people of the Volga (Tatars, Bashkirs), Ural (Chuvash, Mordovian, Udmurt, etc.), let alone Siberia, and also Turkestan administration developed a separate political program against the suggestions of Orenburg Governor-General Krzhizhanovsky, who advocated administrative and coercive methods of fighting against Islam and Muslim ideology, to forcefully introduce the Cyrillic script instead of the Arabic alphabet.

Although there is a serious difference in the positions of K. Kaufman and N. I. Ilminsky regarding the attitude to Islam and the issues of establishing missionary and education for the indigenous population, N. I. Ilminsky said that the government does not pay attention to madrassas and schools, Russian schools for the local population are based on Russian principles, humanitarian should be organized based on education and training and Russian science; and he believed that the students from the local population should practice their religion in the family or abroad. N.I. Ilminsky, while recommending the opening of Russian-Uzbek schools, believed, among other things: "If these schools were set up to be interesting for the indigenous people, using reason, it seems that they would be able to oppose the madrasahs and deny them. The more interest in these schools develops among the population, the more limited the sphere of influence and interests of the madrasa ². It is also known that N. I. Ilminsky completely misunderstood the essence of madrasahs.

During this period, schools formed historically, a large number of hattots who copied religious and artistic works, poets, historians, philosophers, scholars, masters of the art of singing, music and folk performances, merchants, representatives of high and middle-level Muslim priests in a national-patriotic mood, indigenous people of Turkestan cultural and played a key role in supporting and enriching his spiritual life. And the colonial administration agreed to pay a monetary reward for parents who sent their children to Russian schools , and in fact, they started paying from the beginning of the 70s. This work ultimately served the purpose of Russifying the youth of the indigenous population, thereby changing their national psychology and consciousness, and strengthening the position of the colonial government not only among the displaced from Russia, but also among the local population.

Tashkent (1892) and especially Andijan (1898) uprisings seriously mobilized Jadids and other representatives of intellectuals with a national-patriotic mood to realize their goals. He made sure that only an active struggle against tsarism and colonial tyranny could free the masses of the people from a more severe tyranny. Because the governor-general S. Dukhovskoy, who succeeded Baron A. Vrevsky, made the following proposals to the Minister of War of the empire a few months after the Andijan uprising:

1. Active intervention in the life of all Muslim institutions that have a strong influence on the spiritual and moral status of the local population;
2. For the Turkestan country, to prevent the establishment of a body-Muslim religious administration that can serve to unite the country's Muslims;
3. Transferring all local Muslim schools to the administration, in general, complete registration of all local Muslim educational institutions and religious institutions;

²Znamensky N.I. Uchastie N.I. Ilminskogo v dele inorodcheskogo obrazovaniya v Turkestanskom krae. - Kazan., 1900, S.101.

4. To impose on the Muslims in Turkestan roughly the same attitude that the government had on the Jews.

For the sake of impartiality, it should be noted that local nobles such as the 1st guild merchants from Tashkent, Saidboy, Saidkarim and Saidgani Saidazimboev, their son-in-law Orifkhoja, Sebzor province's judge Muhiddinkhoja, Shymkent mufti, and then Kokand judge Sattorkhan Abdugafarkhanov were forced to approve the measures of the colonies in this regard for more than 30 years. helped in the opening of only 167 schools in Turkestan, including 65 in the Syrdarya region with Tashkent as its center . As it was noted at the 1st teachers' congress of Turkestan region (May 9-14, 1917), most of the students of Russian-system schools did not reach the 4th grade. In 1916, only 6 people in 18 such schools in Samarkand region, and 40 people in 23 schools in Fergana region completed the training course ³. Going a little further, we note that although it is clear that the entire system of Russian-system schools, the rules of education in them, especially the predominance of Russian literacy, do not correspond to the national interests of the indigenous population of Turkestan, neither the Provisional Government of Turkestan (February-October 1917), nor the former Soviet government did not make fundamental changes in this regard.

Turkestan areas according to data from 1917 at the beginning is available has been new method schools network relatively full shows. For example, there were more than 55 such schools in Fergana region (33 schools in Andijan and Kokan alone), 5 in Samarkand, 40 in Syrdarya, 18 in Ettisuv, and 4 in Kaspiyorti ⁴. Moreover, as noted by Count K. K. Palen's inspection commission: "Indigenous people willing to give their children to these schools, who want to provide information to the growing generation that is more in line with the real requirements of the present time than political considerations..." ⁵.

In conclusion, it can be said that the multi-ethnic indigenous population of Turkestan, first of all, its intellectuals, enlightened, and then with political aspirations, opened new method schools in cities and many villages, modernized madrassas and old method schools, many wonderful scientific-historical, philosophical, medical , pedagogical works, textbooks on religious and secular subjects, works of art and folklore, creating examples of national art, publishing newspapers and magazines in the languages of local peoples, uniting these peoples under the slogans of freedom and anti-colonialism, finally establishing a national democratic government - Turkestan (Kokan) Autonomy The emergence and development of the national-patriotic modern movement such as the formation of

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³Egorov F. Sistema proshvshcheniya tuzemtsev v Turkeстане // I Turkeстанские ведомости, 1917, #48.

⁴Journal. "Science and education". - Tashkent, 1922, #2. S. 31-33.; Bendrikov K.E. Featured work. S. 260 - 261.

⁵Otchet po revizii Turkeстанского kraя, proizvednogo po vysochayshemu velenyu senatorom gofmeister graфом K.K. Palenom. T. VI . Uchebnoe delo. - SPb., 1910. S. 151.