

Problems of Reforms of Education in Turkestan

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Abstract. *In this article, the cultural life of the Turkestan is widely illustrated in the example of the educational system in the second half of the 19 century – the beginning of the 20 centuries. The introduction of full information about schools and madrassas, which were considered parts of traditional education, pedagogical process in them, detailed information on their educational activities, provision, the list of subjects to be taught, as well as textbooks gives a chance to acquire whole information on the issue. Besides, the author studied the problems existing in educational system of that period and analyzed the ways of their elimination. In this regard, there has been highlighted the role of education in society, the opportunities created for students and teachers, the unique role of the education system in the cultural life of society in the article.*

Keywords: *Turkestan, culture, schools, madrassas, education, upbringing.*

I. INTRODUCTION

It is not surprising that in the Central Asian region, which had a significant influence on the development of world civilization from ancient times, has grown up many scientists and sages. The great attention paid to education and training in the region provided a solid foundation for this. Even in the second half of the 19th and the beginning of the 20th centuries, the traditional education system had its own way and development and was gaining popularity among the people.

The education system during this period was not only unique, but also had a number of disadvantages. For example, the lessons taught to the students of science did not coincide with the demands of the time. Lagging behind in reforming curriculum and textbook had a significant impact on the content and purpose of education. Some approaches such as prejudices and ideologies in education system hindered to teach secular subjects at madrassas. Nevertheless, the traditional education system kept training specialists required for modern science and culture.

Such educational centers as “school and madrassas”, which occupied a great place in the pedagogy of the peoples of the East, made a great contribution as an integral part of educational life to encourage the people to become educated, encourage the acquisition of knowledge and popularize the ideas of enlightenment over the centuries.

II. VIEW OF LITERATURE

Subjects that were in school and madrassas curriculum have been researched and interpreted differently by different group of researchers. The study of the issue by various group researchers over the centuries proves how the has become actual.

The first group of researchers include the researcher such as I.Geyer, G. Girshfeld, S. Gramenitskiy, V. Nalivkin, N.Ostroumov, A. Khanikov, A. Khoroshkhin who lived and operated during that period. It is possible to include in the works of a number of Russian servicemen and researchers, such as A. Xoroshxin. Since they personally monitored and witnessed the events of the period, their works also serve as a source on the topic. Another group of sources that

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provide rich information about the history and culture of this period can also be cited as archival materials (funds of the National Archive of the Republic of Uzbekistan).

The second group of researchers includes works of local intellectuals such as Ahmad Donish, Mahmudkhoja Bexbudi, Sadriddin Aini, and Abdurauf Fitrat who lived in researched period. Besides, published articles in periodicals such as "*Oyina*", "*Tarjimon*", "*Turkestanskiye vedomosti*" help to clarify many new perspectives on the topic.

Another group of researches was published by travelers and scientists who visited from abroad during researched period. Among French researchers, the works of Charles Ejen Ujfalvi Kovezd (*Charles-Eugène Ujfalvy de Mező - Kövesd, 1842–1904*), Gabriel Bonvalot (*Pierre Gabriel Bonvalot, 1853–1933*), Henry Moser (*Henry Moser, 1844–1923*), Hugo Kraft (*Hugues Grafft, 1853–1935*), Antoine Joseph Kastane (Joseph-Antoine Castagné, 1875–1958) [8] can be shown as important sources. Furthermore, the education system in Turkistan was also comprehensively illuminated in the works of English researchers such as Arminius Vamberi (*1832–1913*), Frederick Burnaby (*1841–1895*), Henry Lansdell (*1841–1919*), Eugene Schuyler (*1840–1890*) [9].

III. RESEARCH OBJECTS

It is necessary to have objective illustration of cultural life of Turkistan, especially the study of the education system on the basis of historical sources, the description of schools and madrassas on the pages of sources of our long history. Besides, there is drawn attention to identify the causes and consequences of the existing deficiencies in the education system of that period, to make the public aware of the features of the traditional education system.

IV. Research Methodology

The study relied on various historical methodological approaches. As this topic mainly illustrate the innovations in the field of culture and enlightenment, there have been applied for comparative analysis, hermeneutics, historical objectivity, as well as, objective source analysis

V. RESULTS AND DISCUSSION

The educational system, which was formed and developed in the region together with Islamic religion kept the tradition of the past centuries. According to this tradition, the education system consisted of two stages: schools (primary education) and madrassas (secondary and higher education) [37].

The primary education system was focused on literacy in Arabic, learning basic arithmetic, teaching ethics and the basics of Islam. Most of schools were established under mosques. In addition, schools were established in private houses, and in special buildings erected by the community or their construction was supported by donations of mosques' community [50]. The reconstruction or maintenance of schools was also financed by personal donations, financial support of leaners, and income of waqf properties of mosques and mad madrassas, which were not funded by the state.

The average number of students in schools was 30 to 40 people, and they were between 6 and 15 [50]. Girls' schools were organized mainly in the houses of educated women who were called otinbibi and otinoy. Inspector of Educational Institutions V.P. Nalivkin acknowledged in the early 1890s that "although the number of schools is said to 5,000, it is likely that they reach 10,000" [15]. Because the schools of nomadic Kyrgyz auls in the Ferghana and Yettisuv regions usually moved from place to place together with their people [3]. In the 1914 report of Fergana Regional Public Education Administration, it was noted that the creation of an accurate list of schools of settlers was complex, whose number was not tens, but hundreds [3: 139–144]. Statistical data shows that in the beginning of the XX century, 7047 primary schools were functioning in Turkistan [5].

In schools, the curriculum was aimed at mastering reading and writing in Arabic letters. After being literate, pupils were taught "*Haftiyak*" (one seventh), that is, a compound of Suras from Koran [63; 64], the book "*Farzi-Ayn*", which

taught the obligatory practices of Islamic religion, and then the book "*Chor Kitab*" ("Chahor Kitab" – "Four books"), which consists of four parts written in Persian. In the direction of religious and moral education, the main textbook was the book "*Sabot ul-ojizin*" by Sufi Olloyor [42: 58], which was written in Turkic language in the poetic style described as "the core of the Koran" and that was the end of the main course. At schools under the monitor of experienced school owners, pupils studied and memorized the works of representatives of classical literature written by Mirzo Abdukadir Bedil, Alisher Navoi, Fuzuli, Mashrab, Hofiz Sherozi on the basis of poetic collections in Persian and Turkish languages [23: 26-27, 68: 255].

Pupils who learned reading skills at school attended calligraphy exercises and it took a year or two [10]. As a result, the duration of study in primary schools lasted four years to acquire reading and writing skills. The student, who mastered the school curriculum, voluntarily continued his studies to prepare for madrassa education. The other students who finished schools were busy with life problems.

This method of teaching was common in Khiva and Bukhara, and to all traditional schools in Governor General of Turkestan. Its foundations was developed to teach Arabic alphabet and writing, mastering elementary arithmetic, learning the basics of Islam, and religious moral education.

At girls' schools that were established in houses, to produce literacy in the Arabic alphabet and mastering of reading suras from the Quran were the base of academic courses [25: 58]. Depending on the knowledge of school owner, main attention was paid to teach classical literature samples and Persian-Tajik and Turkish language to the students. Successful girls of schools became talented poetesses. In addition to the acquiring literacy in the educational process, attention was paid to the upbringing of girls, the preparation of them for future life. Such manuals as "*Ta'limi Banot*", "*Muosharot odobi*", "*Tarbiyali xotun*" ("Educated wife") were aimed at the development of eastern moral culture among girls [48: 64, 55: 32]. In some schools, the craft of Sewing was taught to girls from the age of 11–15 [72: 91].

The conditions at the schools were far behind the requirements of the time. According to Sadridin Ayniy who got education at such schools, where rooms were narrow, damp, poorly lit and heated, with no leaning conveniences, and they sat on the mattress on the floor while learning [64]. The age and ability of the student were not given much attention during the study. One of the biggest problems was that the curriculum and manuals had not been improved for centuries, the period of its teaching and learning was not strictly controlled, the level of knowledge was not monitored, and secular sciences were hardly taught and conditions were still at the medieval period level. The books that were taught at school were in Arabic, Persian, and partly in Turkish, and it was difficult for students who did not yet know the grammar and rules of their native language.

Madrassas. The upper stage of the education system was madrassas, which were considered to be secondary and higher education institutions. The madrassas were divided into three categories: small, medium and large madrassas, depending on their size, material support, and income from foundation properties. For example, there were about 200 madrassas in Bukhara in 1914, of which 33 were large, 39 medium and the others were small [56: 167].

According to levels of madrassas, they were divided into "*adno*" (elementary), "*avsat*" (middle) and "*a'lo*" (excellent). Each stage typically took 3 years or more. At each stage, students were provided with scholarships, and as the level of study increased, the amount of scholarship increased. Only those students who wanted to become teachers, judges, mufti and scholars completed all three stages [19: 25]. The course of each madrassa was developed by its founder in a label and approved by qadi or khan.

In 1890–1893, there were 214 madrassas in Syrdarya, Ferghana and Samarkand provinces of Turkestan, 155 of which were located in cities and 59 ones were in districts [41: 15]. At the beginning of the 20th century, there were 350 madrassas in Bukhara Emirate [7], 65–70 madrassas in Khiva Khanate [20: 137], and 336 madrassas in the

governorship of Turkestan [5]. The madrassas were mainly in the cities. For example, there were 22 madrassas in Tashkent, 19 in Samarkand, 37–39 in Kokand, and 20 in Namangan [5]. The madrassas of Bukhara, Tashkent and Samarkand are very popular not only in the region but also in the Muslim world. In Turkestan, the number of students at madrassas was up to 200 or more, depending on their size. On average, more than 40,000 students were numbered.

According to A. Khanikov who visited Bukhara in the middle of the XIX century, the total number of students in the madrassas of the city was 10,000 [71: 88], but in the 1860s, Hermann Vambéry noted that there were up to 5,000 students, including students from India, Kashgar, Afghanistan, Russia, and China [18: 179–181].

The training process in madrassas lasted 6 months (from 22 September to 22 March). Students were divided into teams, not depending on the classes, but depending on which book they were studying [12: 200]. The lessons were based on the interaction of mudarrises and students. The Arabic text on the subject under study in was interpreted by a mudarris with examples and discussed among themselves with the participation of students, but in many cases it was difficult to understand the essence of the issue [13: 54]. Because sources were mostly in Arabic.

The curriculum of the madrassas of Central Asia was mostly formed in the Middle Ages. Textbooks reflected the centuries-old culture of the Islamic world. For example, *"Shamsiya"* (Official book of logic) and commentaries to it in the XIII century, *"Aqoid"* (The book explaining the Islamic faith) of the 12th century, *"Logic Tahzib"* (A dialectical book that contains Arabic interpretation of Greek philosophy) of the 16th century were some examples of them. *"Shariat"* (A collection of rules and ethics based on Quran and sacred riwayat) was formed in the 8th and 9th centuries [15: 53–54].

In the curriculum of the madrassas, Arabic language was a major part of the curriculum and it was taught gradually. *"Sharhi Mullah"* that was the commentary by Abdurahman Jomiy (1414–1492) to Ibn Hajib's (1175–1249) *Al-Qafiya* was used to learn Arabic grammar [13: 53].

In addition, there were taught the science of logics and its interpretations, the science of the Kalam and the comments written on it, dialectics, metaphysics, philosophy, hadiths, comments to the Koran, the science of fiqh, that is, lessons on Islamic jurisprudence at madrassas, [68: 336].

Each of the above-mentioned subjects was taught on the basis of certain books and commentaries written on them. For example, the main guide on the basics of Islamic teaching was the work of Nasafi *"Aqoid"*, written in the 12th century. This book was taught on the basis of commentaries compiled by Taftazoni in the 14th century. The main book to the basics of fiqh was the four-volume work *"Hidoya"* by Burhoniddin Marginani, which was also taught mainly on the basis of the commentaries written on it.

Besides, it was required a thorough study of the books *"Ilmi Kalom"*, *"Ilmi Faroiz"* (Heritage Law), *"Ilmi Qiroat"* (The knowledge of Recitong) in learning process. In the study of inheritance rights, it was necessary to study mathematics to calculate property. Furthermore, short and general information on logic, geography [41: 15], history, physics and natural sciences was provided during education [60: 53].

In general, in order to complete the full course of study in madrassas a student had to read and master several dozen collections of textbooks, manuals and reviews. Most of the subjects consisted of religious knowledge. Most of the religious literature was in Arabic.

Of science, there were taught the basics of arithmetic in madrassas (four practices), the basics of geometry (calculation of the triangular and rectangular surface), the concept of nature (definition of the seven climates), the logic

for the formation of the qualification for the analysis of the contents of the mentioned books, the basics of astronomy [50].

Some of the textbooks taught in a madrassa were in Persian and local Turkic languages, which were acquired by dictionaries [50], grammar rules of these languages were not mastered, they were taught and interpreted by the teachers.

Most of the textbooks in the religious sphere were composed of comments written in the main books [70: 222]. Because in education there was developed "*hoshiyachilik*" that is, giving commentaries to the commentaries. [69: 57]. "*Hoshiyachilik*" – means to write a comment, commenting some parts and words that are difficult to understand in the text and writing supportive information on the margins of the page. Margins were written in almost every book [66: 128, 162]. There were some books whose margins were filled with from 10 to 15 supportive information. Students of the madrassas spent time between 7 and 10 years to learn them.

According to Abdurauf Fitrat and Sadriddin Ayniy, who witnessed these all, main attention was drawn to commentaries and *hoshiya* and consequently teaching basic sciences, particularly the interpretation of the Koran and Hadiths dropped considerably in madrassas during the reign of Amir Muzaffar. During Amir Abdulahad, however, the process increased and formal commentaries completely withdrawn in teaching. Main attention was drawn to written prefaces and commentaries and a student was not taught Quran and the Hadith despite studying for 18–20 years [11: 188].

As a result, not the students, but also mudarrises themselves spent time studying the commentaries and *hoshiyas*. As a result, such primary sources as Tafseer, Hadith, Fiqh, were not taught due to lack of time [66: 128–129, 162]. This led to misunderstanding of main Islamic principles or interpreting them in inappropriate way. This, in turn, caused to weaken of religious enlightenment and rise of bigotry. This was one of the factors that led to the worsening of skills in educational system of madrassas at that time [66: 128–129, 162]. However, in the majority of madrassas of other Muslim countries, mudarrises refused to teach *hoshiyachilik* in this period.

Even reviews and comments were considerably given in the textbooks of the Arabic language. A student studying Arabic alphabet in primary school had to deeply learn Arabic language morphology ("*Sarf*"), lexicon and syntax ("*Nahv*") at madrassa [49: 240]. Since the Arabic language, which was the main language for mastering religious knowledge, in particular Islamic fundamentals, Sharia law, was not used in everyday life at all, its deep appropriation was rather complicated for most students, with the exception of the few, who were highly educated students.

Therefore, the study of Arabic literature with the help of dictionaries made the process of learning more complicated. In such circumstances, it was rather difficult to deeply study the laws of Sharia, to conduct a broad discussion about their essence and practice, to associate theoretical knowledge with real life. This was one of main reasons why most of the students spent many years in order to complete their studies in madrassas or they could not successfully graduate from their study.

Because of these problems, the educational process in the madrassas became complicated and protracted. Besides, the fact that in the educational system a large part of religious literature was dominated by *hoshiyachilik* and commentaries which caused to diminish the volume of secular disciplines in the educational program [51].

These problems at madrassas became the reasons ideas of reforming the education system on the agenda. As early as the beginning of the nineteenth century, a number of mudarrises began to demand that madrassas should not teach

useless subjects such as *hoshiyachilik* and commentary, instead they offered to increase the volume of secular subjects together with hadith and Islamic history.

Abu Nasir al-Kursavi (1776–1812), a Tatar scholar who had come to Bukhara from Kazan and was a disciple of a well-known sheikh of the education of Naqshbandiya - Mujaddadi, was one of the first scholars to initiate [73]. Abu Nasir al-Kursavi defended his views in a meeting of scholars with the Emir of Bukhara Amir Haidar and he was convicted of atheism and imprisoned. Abu Nasir al-Kursavi, who was released at the request of his teachers in Bukhara, returned to Kazan shortly.

Another Tatar scholar, Shahabuddin Marjani (1818–1889) who studied Arabic, Persian, Eastern philosophy and history, astronomy and mathematics in the 30ies of the XIX century, studied at Bukhara and Samarkand madrassas. He continued reforming ideas raised by Abu Nasir Al-Kursavi, and developed a program of reforming the education system in madrasahs [73].

In the program of Shahabuddin Marjani, the madrassas were proposed to reduce the lessons devoted to *hoshiyachilik* and commentaries in the training courses, and replace the program with introducing lessons such as Quran, translation of hadiths, Islamic history, more extensive teaching of arithmetic, geography, medicine, geometry, logics, philosophy and other secular sciences. However, these proposals were not recognized by scholars and the government in a conservative spirit, the ideas faced with their sharp resistance and were not taken into account in due time.

At the beginning of the 20th century, within the traditional system of education, the process of *hoshiyachilik* increased. Most of the hours were spent in *hoshiyachilik*, commentaries, or textbooks on Islamic foundations written by different authors at different times. As a result, the hours of important sciences, both secular and religious, were reduced [54]. Though this was strongly criticized by the progressive intellectuals, bigot scholars tried to prevent any reforms.

Despite the opposition, some teachers in the country, especially the mudarris of Abdullakhan madrasa Domla Najmiddin and the mudarris of Sarai Ghisht madrasa, refused to give a lecture *hoshiyachilik* and began to teach Quran and Hadiths [53]. However, this did not become public due to the opposition of fanatics.

Official government response to local education systems. In the policy pursued by the official government over non-Russian people under the Russian empire, the plans for eradicating the local population through educational institutions were set in the early years of the colonial system. In particular, as soon as General Governor of Turkestan had been established, in 1869–1870, in the process of preparing the project of expanding the primary school system among non-Russian people at the Volga, Ural, Siberia and the Crimea under the leadership of the Minister of Public Education of the Russian Empire, D.A. Tolstoy defined the policy in the education of non-Russian population as follow: “the main purpose of educating all non-Russians throughout is undoubtedly their Russification and integration with Russians” [2].

The General-Governor K.P.Kaufman in his letter to the chairman of the Missionary Society in 1869 year emphasized that “it is possible to put the religion of the people on their own rather than to carry out missionary activities in the country, to promote ideas that correspond to the sacred teachings of the Christian religion through schools, thereby declining the charm of the Muslim religion” [22]. In fact, K.P.Kaufman made a plan to diminish the influence by applying a policy of indifference and neglect of the Islamic religion in Turkestan. He had great plans to use the local education system for the colonial interests.

In 1870, in the conclusion of the special commission on the establishment of the education system in Turkistan that functioned in accordance with to the Command of Governor-General K.P. Kaufman [21], as well as the project of "Organization of the educational department and public education in Turkistan region" presented by K.P. Kaufman to the government of the Empire in 1873, there were emphasized the ideas that "education of the people in the area should be established and developed on the basis of Russian interests". According to him, "it was necessary to educate Turkestan youth together with Russian children, to eliminate the difference in the thinking of unusual children and lead to positive results in assimilation" [1].

These ideas have served as the basic principle of holding Russian education system in the area [21]. Understanding well that any external influence on the inviolability of Islam could lead fierce resistance of local population, K.P. Kaufman stated that Muslim educational institutions were "both religious and political" and feared that eliminating their activities completely would be the cause of displeasure of population. Therefore, he strongly believed that as a result of a policy of neglecting local educational institutions and not financing them, they would disappear like Islam [44: 437–438]. However, the policy of neglecting local schools and madrassas failed [58]. The schools were not in short supply, and their numbers increased proportionally to the population.

In this situation, the General Department of Educational Affairs of Turkistan was established in order to take the local schools in the country under the control of the administration in 1875. The Department was given the right to monitor over all educational institutions in the area [61: 89]. In 1890, there were introduced the post of Inspector for Public Educational Institutions and two more special Inspectors for educational institutions in the regions of Sirdarya, Fergana and Samarkand. V.P. Nalivkin was appointed for the position of Inspector of Public Educational Institutions. According to his initiative, the principles of appointment, dismissal, control of madrassas and mudarrises by the Chief Executive Officer was defined from 1891[45: 25]. According to the Decree of December 3, 1913, there was defined as an obligatory procedure for mudarrises to obtain the appropriate license of the educational department at madrasa.

In order to develop a new policy in relation to Muslim schools and madrassas, the establishment of local educational institutions had to be carried out with the permission of educational institutions on the basis of the proposal of special commissions established in 1905, 1908, and 1909.

According to a number of laws and orders of the colonial administration adopted in 1886, 1891, 1902 and 1906, the issues of foundation, namely the administration of waqf revenue, the control, appointment and dismissal of the activities of the trustees, are also entrusted to the inspections and regional departments. As a result, not only the establishment and activities of traditional educational institutions, but also the financial support of private charities, were also under the control and monitor of the administration.

The administration that heavily criticized problems at traditional educational in the press, the official correspondence, and the special commissions' conclusions [50], was far from the idea of taking practical steps to rectify the situation. Because, it was comfortable for the administration to maintain existing conditions. Responding to a critical written statement on the state of education in the madrassas of Margilan, the governor of the Fergana region stated "It must be so, because this is in line with the policy of the emperor". This statement clearly reflected the administration's policy towards the local education system" [43: 65].

Reforms in Primary Education. The progressive stratum of the society realized in time that the methods and level of education in elementary school were lagging behind modern requirements [66]. The problem of improving and reforming the methods and programs of education, conditions and material provision in schools had become a topical issue of social and spiritual life in the early 20th century. M. Behbudi's idea "To live in the world requires to know secular sciences and knowledge; a nation being unaware of the science of our time will be violated by others" [16] was

frequently spoken bitterly by other intellectuals. This becomes obvious what and actual problem was reforms in traditional educational system.

New method schools. In this period, the rapid socio-cultural development in Europe began to resonate in the Muslim world too. The influence of these processes was the most strongly observed in Ottoman Empire. Educational reforms, which were one of the important and urgent tasks in the activities of Young Turks who appeared to the political arena in this country in the second half of the XIX century, at a short opportunity spread to the Volga, the Crimean Peninsula, and reached Central Asia at the beginning of the XX century.

In 1884 in Crimea, Gaspirinsky's new method school established by I. Gaspirinski gained popularity in the Muslim community when it was proved that sound training, such as letter-based learning (tactics), could result in literacy quickly and easily [46: 20–21].

I. Gaspirinsky soon established 30 schools in Russia based on this method and prepared a new textbook for them, called the "Hojai Sibyon". Classes in these schools were organized according to the timetable and the rooms were equipped with inventories (desks, tables, chairs) for students and teachers.

This type of school in Central Asia was first established in 1884 in the palace of Khivan khan Said Muhammad Rahim Khon Feruz. According to Russian painter L. Dmitriev-Kavkazsky, the classroom was equipped with a large geographical map on the wall, books were on his shelves, ink on the table, and two seats next to it. However, the school was only for the children of staff in the Royal Palace [24: 70]. The learning process continued in the traditional, that is old method.

In 1892 I. Gaspirinsky wrote a letter to the Governor-General of Turkestan, stating that the new schools he founded differed entirely from old method schools and result children to be literate in 1.5–2 years instead of 6–7 years, and asked for help to establish such schools in the country.

Governor-General commanded N.P. Ostroumov and V.P. Nalivkin to study issue stated in the letter. They both considered the proposals stated in the letter "contrary to colonial interests", and they therefore ignored [46: 23].

I. Gaspirinskiy, who came to Turkestan in 1893, with his friends, established the first new method schools in Samarkand and Bukhara. Due to the results, these schools were mentioned positively by the local population and became known as the "usuli jadid", that is, the new method schools and became popular in a short period of time.

In 1893, the first new method schools were opened in Kokand and Samarkand, and later in Tashkent and Andijan. Originally established for the children of Tatar families in Turkestan, the new method schools soon attracted the attention of intellectuals and local children. At the beginning of the 20th century, the establishment of new method schools became an actual problem of reforming local education system, and the number of such schools began increase throughout the area.

Dozens of new methods schools were operating in the cities of the Fergana Valley. Together with the cities of Andijan and Kokand, new method schools were established in some villages as well. However, there were still established new schools based on old school teaching methods. The largest new school in Andijan could teach more than 100 students. There were more than ten new method schools in Kokand. the number of schools in this category reached 20 in Fergana Valley in 1913.

The new method school opened in Samarkand was not only styled a four-year elementary school but also a four-year secondary school. This practice was innovation in traditional teaching for that period. Classes in this school were organized based on a program developed in Kazan in 1906 [4]. The role of Abdulkadir Shakuri in the development of new method schools in Samarkand was huge. The lessons at his school founded in 1903 were taught in native language and teaches Arabic, Persian and Russian for those who wanted.

More than a dozen new method schools were opened in Tashkent. Munavvarqori Abdurashidkhanov, who first initiated to establish such schools was able to receive an official permission to open a new method school in Tashkent in 1905 [47]. His school was planned to teach Arabic alphabet in "usuli savtiya", to learn reading and writing skills simultaneously, four practices of arithmetic, to give primary knowledge about secular (history, geography, nature studies) and religious subjects. The school quickly gained fame and popularity. In a short period of time there were 30 such schools established in Tashkent and in other provinces of Governor-General of Turkestan. New textbooks for these schools were prepared by Munavvarqori Abdurashidkhanov, Mahmudkhoja Behbudiy and Abdulla Avloni.

Teaching religious and secular subjects in new method schools, teaching the basics of Islam, focusing on moral education, giving great importance to Arabic and Persian together with native language, teaching natural sciences, geographical knowledge, and arithmetic operations in the curriculum included up to 100 calculations and compilations of Russian authors (in the school of Munavvarqori Abdurashidkhanov) and studying these programs all in 4 years, equipping classes with such inventories as globe, maps, modern classroom equipment (desks), and most importantly, positive results of students rose the status of new method schools. In 1917, there were about 100 new method schools in the area.

Since the popularity and number of new method schools grew, the prestige of old schools began to decline. This led to the discontent of some fanatical scholars and aggravated their attitude. The following examples can be given to support abovementioned point: on January 3, 1914, in the mosque of Mirzo Ulugbek madrasa in Samarkand Saidakhmad Siddiqi's was declared a "kafir (disbeliever)" for opening of a new method school [52], the dismissal of teacher Sufizadeh from Chust, and the fatwa of Tashkent city qady by stone throwers to kill Mirmuhsin Shermuhamedov were clear examples of the discontent of conservative forces against the reforms [47: 28].

Such practices did not only happen in Turkestan, but also in the Emirate of Bukhara. Fanatical mullahs required the government to close new method schools again. Concerned about the rise of anti-government forces Miro Nasrullobek Qoshbegi issued a decree prohibiting inhabitants of Bukhara from attending new method schools. Parents were warned and children were taken out of school. Amir Abdulahad Khon received permission from the governor general of Turkestan to completely close all new method schools in Bukhara and banned their activity. However, the interest in new schools did not disappear, and they started to operate covertly.

Attempts to reform the traditional education system by local intellectuals were not favourable to Russian administration. The new method schools in particular were of great concern to the government. Representatives of the Russian government were openly proposing in the press of the time that the new method schools had to be completely controlled. In particular, N. Ostroumov expressed his concerns that jadid schools were gaining popularity among the population, and he emphasized that "all of these schools which appeared suddenly fully meet the needs of the local people and we cannot be indifferent to this process". N. Ostroumov also acknowledged that the behavior, modesty, teaching respect for the children and adults in their upbringing, the firmness of family rules and traditions, and advancement of the new generation of locals far ahead of their ancestors living in the time of Russian occupation. Besides, he emphasized how "their mood is important to the government" and appealed for the closure of the new method schools [59: 97–99].

In that period, there were more than 100 "new method" schools in Turkestan with 10,343 enrolled pupils [59: 97–99]. Fearing that the new method schools would help grow the national culture, Russian administration considered them "dangerous" and sought to limit such schools as much as possible and control them. The Orders of 1909, 1911 and 1912, issued by the Special Commission under the Department of Educational Affairs, were intended to strengthen control over new method schools.

In 1911, the Russian administration in Turkestan closed dozens of new schools on the alleged reason of firing Tartar teachers in primary schools in order to lessen the influence of Tatar intellectuals on the local population [65: 384]. In 1912 the Governor-General of Turkestan enacted measures to strengthen the control of educational institutions over new method schools. As a result of these measures, more than 50 new schools were closed from 1910 to 1911. This shows that the movements of reforming traditional education system, which existed for centuries, was resisted by the colonial administration in the early 20th century. The colonialists, claiming to bring civilization to the region, criticized the existing problems, but they tried to prevent reforming processes.

VI. CONCLUSION

In conclusion, at the beginning of the 20th century, education system in the area, which was an important field of traditional cultural life, lagged behind modern requirements and the need for reform the system increased. However, the conflicts between innovative and old fashioned ideas, the intense struggle between the progressive and the fanatical forces and the colonialists were serious obstacles to these processes. Thus, jadids of Turkestan urged that every progressive man of the modern period in the area should know, first and foremost, their native languages in order to understand their culture, Arabic and Persian to know Islam, literature and culture, and Russian and one of European languages.

That is, education system in Turkestan needed a number of reforms, such as the analysis and solution of a number of problems in the second half of the 19th and the beginning of the 20th centuries.

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