

**EDUCATION POLICY OF THE RUSSIAN EMPIRE IN TURKESTAN (IN THE CASE
OF SYRDARYA AND FERGANA REGIONS)**

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Abstract: The article examines the functioning of the educational sphere in Central Asia before and after joining the Russian Empire, which was based on religious Islamic norms in the example of the Syrdarya and Fergana regions.

Keywords: Russian Empire, Soviet power, Central Asia, religious education, educational sphere, secular school.

INTRODUCTION

On the eve of the annexation of Central Asia to the Russian Empire, most of its population was of Turkic origin. This region has been an integral part of the Islamic world since the Middle Ages. It was the spread of Arab-Islamic culture that, to some extent, made it possible to increase the literacy level of the region's population. The development and formation of Central Asian states, such as the Bukhara Emirate, the Khiva and Kokand Khanates, from the end of the 18th to the second half of the 19th century (until they became part of the Russian Empire) contributed to the spread of culture, literature, science, art, architecture and medicine¹. It is important to note that thanks to the above factors, a primitive system of Islamic education was created in Central Asia.

MATERIALS AND METHODS

The reforms of the Russian imperial power in Turkestan affected all spheres of public life. Of course, in this regard, the cultural and humanitarian sphere of the region has undergone significant changes. Thus, it was the imperial power that contributed to the introduction of secular enlightenment and education in the Syrdarya and Fergana regions, which was accompanied by the spread of Orthodoxy in the region. In 1876–1907, the Russian administration adhered to the approach of coexistence of Orthodoxy with the Muslim religion, which is why the Russian administration did not actually control the process of teaching in madrassas and mektebs.

RESULTS AND DISCUSSION

The Soviet government not only continued the educational policy of the Russian Empire among the indigenous population of the Turkestan Soviet Republic, but also accelerated the process of cultural transformation of the region. Thus, if the Russian imperial government was engaged in the spread of secular education in the Syrdarya and Fergana regions, without actually interfering with traditional Islamic education, then the Soviet government sought to completely separate religion from the school. Thus, in decree No. 507 on May 23, 1918, the Council of People's Commissars of the RSFSR ordered the transfer of all existing educational institutions to the People's Commissariat of Education of the RSFSR⁶. As noted by H.B. Mamsirov, the decree also applied to Muslim mektebs and madrassas, the number of which reached 11 thousand in Russia before the revolution of 1917.⁷ It is important that this decree in the Turkestan Soviet Republic came into force with a delay for a number of reasons. Thus, on August 24, 1918, the People's Commissariat for Nationalities in connection with repressions against mules who taught the Islamic religion in mosques made an explanation:

1. On the inadmissibility of any persecution against Muslim ministers for religious preaching and teaching dogmas in mosques, in the home and at meetings;
2. Religious schools financed by private individuals continued to operate;
3. Theological schools were only those educational organizations of the school in which adult citizens received training in religious norms, which did not apply to madrassas and mektab;
4. Teaching religious norms in public and private schools that taught general education subjects was not allowed due to the decree of separation of the school from the church.

Since the mid-20s of the XX century. The transfer of the buildings of religious schools to the Soviet government accelerated, secular schools were created using income from the lands of mosques, while in secular schools Islamic education was excluded from the educational plan, and Islamic teachers were prohibited from working in secular schools and in the public education system. In turn, since the second half of the 20s, the number of secular schools has increased sharply. Thus, in 1927, there were 277 traditional and 277 secular schools in Fergana, and 120 and 110 in Syrdarya.

CONCLUSION

Thus, by the time of joining the Russian Empire in the middle of the 19th century. Since the Middle Ages, educational institutions based on the study of Islamic doctrine have operated on its territory in the Central Asian region. The Russian imperial government made it possible to preserve this educational system, while opposing the modernist trends in Islam that took place at the beginning of the 20th century, including in the local educational sphere, and also for the first time organized the functioning of secular educational institutions in the region. The Soviet government, established in Central Asia after the October Revolution of 1917, began an active policy to eliminate illiteracy, which reached 90% among the indigenous Muslim population of the region. The massive creation of a network of free schools was launched in the Soviet republics of Central Asia, and school education began to be universal and widespread.

However, Soviet schools were secular in nature: teaching religious Islamic norms was prohibited in them. At the same time, representatives of the clergy were prohibited from teaching Islamic norms to minors in madrassas.

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