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Nazarova Barchinoy, Teacher of secondary school of Andizhan region,  
Republic of Uzbekistan

### FROM THE HISTORY OF NATIONAL EDUCATION IN FERGHANA REGION (1876-1917)

B. Nazarova

**Abstract:** The article analyzes the history of national schools and madrassahs in Ferghana region with the help of scientific literature.

**Keywords:** national education, school, madrasah, national culture, literacy, Fergana region.

After gaining its independence, Uzbekistan began to restore the past history, ancient culture and spiritual values of our people. This process has even risen to the level of public policy. It is known that for more than a century the Uzbek people have gone through difficult and contradictory periods of the Russian Empire and the Soviet era. But even in such a terrible time, our people did not lose their identity. He preserved his language, religion and faith. The First President of the Republic of Uzbekistan I. Karimov focusing on the enlightenment and spirituality of the Uzbek people, which has been gradually recovering over the years of independence, emphasizes the following: "Enlightenment is the basis of the development of society, the only force that can save it from inevitable destruction" [1; 18].

Schools and madrassahs have played an important role in the history of Turkestan culture for centuries. Especially after the formation of the Fergana region in 1876, their number increased. The property of the present-day Ferghana Valley was separated from the Bukhara Khanate in the first half of the 18th century. An independent Kokand khanate was formed in this region. Later, on February 19, 1876, the Kokand Khanate was occupied by the Russian Empire. And in the official decree of the then Minister of Defense of Russia D.Milyutin, issued on February 19, 1876, "the newly occupied lands of the Kokand khanate until 1875 were annexed to the empire by the Russian troops to be included" [2; 5].

The khanate was replaced by the Fergana region with its center in New Margilan. During the khanate period, our national education, spirituality and culture, which had been growing for centuries, went back a little. There are a number of reasons for this: the dispute over the throne between the khans of that period; It is possible to increase wealth and show religious harmony. However, in the khanates, especially in the Kokand khanate, national education, science, literature and art developed. The activity of the khanate as a centralized state allowed to create a unique literary environment. In the XIX century "Kokand literary environment" developed, and during this period the founder of this environment Muhammad Said Amir Umar Khan and artists such as Nodira, Uvaysi, Fazli, Ado, Khoziq, Mahmur, Ghazi, Fayzi, Vahmi, Gulhani, Mushrif became famous. The Russian Empire sought to eradicate the cultural and historical roots of our people and poison them with the poison of colonialism. At this point, the evil general of the Russian Empire, Skobelev, told his emperor, "The local people are more civilized than we thought. We cannot subdue them... We can take under our wing only by destroying all the relics of the past of this people, mosques and madrasas, religious books, and extinguishing their spirituality"[3; 359]. Although it dealt a great blow to the national culture and national education, it did not succeed in losing it. This is due to the fact that in the past we were a Turkic people with a high level of culture. The role of national education in the spiritual upbringing of the people is very important. Before the Kokand khanate, in particular, the Fergana region became part of the Russian Empire, there was an old school, madrasah, qorihana, dalailkhana, otinoyi schools. After the Fergana region became part of the Russian Empire, these schools continued to operate. In 1876, 53% of the population of Fergana region was literate. Before the October Revolution of 1917 in the Fergana region there were national Muslim religious schools with the following names. That is, the school (room) - the old school, madrasa, qorihana, dalailkhana, otinoyi schools, new method (jadid) schools formed the national education system. Adolescents graduated from the secondary religious school. In Qorihan, only the Qur'an is taught to recite from memory.

It took 3-4 years to memorize 30 Qur'anic verses. A person who teaches in a sanctuary is called a qori teacher, and those who graduate from a qori are called qori. The number of sanctuaries was very large and was maintained at the expense of the foundation's income. There were a lot of sanctuaries, especially in Kokand. The madrassa is a place of higher religious education, where graduates are admitted, students are called students (mullahs), and teachers are called mudarris. The madrassa was closed on Wednesdays, Thursdays and Fridays. These days, students read independently.

After the Russian conquest of Central Asia, the number of madrassas initially decreased slightly, and then increased from year to year, especially in the Fergana region. According to Bobobekov Haydarbek in the "History of Kokand", A.L. The people of the Ferghana Valley paid great attention to the issue of education. For example, he writes that he collected statistics on some cities in the Ferghana Valley for 1875-1876. The increase in the number of national educational institutions is shown in Table 1 which below.

Table 1. Increasing the number of schools, madrasas and mosques in Fergana region (1875-1876). [4; 5].

Nº	Name of cities	Number of mosques	Number of schools	Number of madrasahs
1	Kokand	300	120	40
2	Margilon	300	80	10
3	Andizhan	200	60	6
4	Namangan	250	100	5
5	Uzgen	70	20	4
6	Balikchi	50	10	3

According to S.M. Gramenitsky, who also had many national (old) schools in the Fergana region at the end of the 19th century, "In 1899, there were 4,632 national (old) schools, including the Syrdarya, Samarkand and Fergana regions. 44,773 students". In 1900, there were 5,418 national (old) schools in those provinces, with 57,159 students. In 1910, the number of national (old) schools was 6,003 in the three provinces. As of January 1, 1913, the number of national (old) schools in the Fergana region was 2,559, with 31,112 students. These schools were mainly cultural institutions providing primary, secondary and higher religious education. There were times. An experienced teacher was not limited to religious education, but also provided secular education. Students are literate and have learned some math. There is a lot of literature, history and geography in schools. At

the beginning of the 20th century, the Turkestan Jadids, who raised the flag of national liberation and began to play a significant role in ensuring the unity of national forces, attracted the attention of the world community. The Jadids of Turkestan greatly contributed to the development of national education in the Fergana region. The Jadids began to establish their own national schools, which could become the center of new methods in public education and a reliable means of preserving the national culture, Islam, traditions and customs. These schools were called the "new way" - jadid schools. In Jadid schools, folk history was taught on the basis of new secular textbooks in mathematics, medicine, geography, and mother tongue. The Jadids began to teach secular history related to the history of the Turkic peoples and the land of Turkestan. They taught the history of a single nation and a single homeland. The first Jadid schools operated in the cities of Andijan and Kokand in the Fergana region. The national ideas of the Jadids became the national ideas of the Uzbek people and created an opportunity for the formation of the spiritual unity of the Uzbek people. Jadid schools were opened in Kokand by Saloxiddin in 1898 and by Shamsiddin in 1899 in Andijan. Answering the questions of Turkestan newspaper correspondents about the activities of Jadids, Islam Karimov said: emphasizes [5; 87]. Indeed, the Jadids' exemplary work in the field of spirituality and enlightenment of the progressive intellectuals in the Fergana Valley is commendable. New methods of education have taken shape in schools. A.Fitrat, S.Aini, A.Avloni, Mominjon Muhammadjon ogli, F.Khojayev, Botu, Cholpon and others, who taught at the Jadid school, worked honestly in the field of national education. All the governors-general of Turkestan worked hard to limit the national education system in the country and turn it into Russian schools, but despite all the persecution and pressure, their number increased year by year. A commission of senator Count Palen, who inspected the governor-generalship in 1908, pointed out the errors and found these schools to be dangerous. Several jadid schools were closed under various pretexts. Uzbekistan's independence has had a positive impact on the development of the national education system. Under the influence of the national pedagogy, the process of improving education has begun. National pedagogy, which has long been isolated from the outside world and has not benefited from the experience of another country's history or the national educational pedagogical heritage, has entered the world arena. The Constitution of the Republic of Uzbekistan stipulates that there can be no dominant ideology in society, and the public education system is tasked with forming a well-rounded and confident national consciousness, a person who knows the history of the nation. Public education in the newly independent Republic of Uzbekistan is developing on the basis of healthy national ideas and universal views.

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Islombek Odilov, student of Andizhan Machine-Building Institute, Republic of Uzbekistan

### **HUMAN RIGHTS AND THE UNIVERSAL DECLARATION AND ITS REFLECTION IN THE CONSTITUTION OF THE REPUBLIC OF UZBEKISTAN**

I. Odilov

**Abstract:** this article shows the unique features and similar and dissimilar of the laws mentioned in the Constitution of the Republic of Uzbekistan and the human rights and the Universal Declaration, accurately clarifies every features by giving examples

**Keywords:** declaration, constitution, unique features, article, human rights, national tradition, citizens, liberty.

The greatest achievement of Uzbek people is Constitution of our country – the result of national Independence of our homeland. Paying attention to order and behavior for a long time traditional habit. There were a lot of laws which served for the countries strength and its national benefits in some countries till Temurids period and later period. The first Constitution of the