



THE STATE OF MEDICINE, EDUCATION AND CRAFTS IN JIZZAKH DURING THE COLONIAL PERIOD

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SUMMARY

The article provides information on medical services, schools of a new method, crafts and the construction of railways in Jizzakh after the occupation of Turkestan by Russia.

KEYWORDS: *medicine, disease, hospitals, education, science, trade, calligraphy, new method schools, railways, crafts.*

INTRODUCTION

As a result of the occupation of Turkestan by the Russians, medicine penetrated into Jizzakh. In particular, with the increase in the number of military units in the city, the number of officers and soldiers in 1870, the first medical center for the Russian-speaking population was opened under the auspices of the Jizzakh district administration. It was the only medical hospital in the province, headed by G.M. Fomin, a mid-level paramedic. Doctors served mainly military units at the county and the administration of the county governor.

However, medical services to the local population were limited at this center, and Russia did not allocate sufficient funds for the construction of medical facilities. Only in some cases were paid services provided to family members of officials serving in the county administration. Medical services were mainly used by men, leaving women without medical care. In Jizzakh in 1900, a 4-bed hospital was opened to provide medical services to the families of Russian officials, where doctor I.N. Sametsky works with three nurses.¹

As a result of hard work and inadequate medical care, tuberculosis, typhoid, pruritus, baldness, ringworm and syphilis were widespread in Jizzakh city and county. Smallpox, cholera, plague and

other infectious diseases have affected hundreds of people. In general, the spread of smallpox in Jizzakh in the 80s-90s of the XIX century led to the death of many patients with this disease. Vaccination was the only way to prevent the disease. However, this simple task was not taken into account, because no one was interested in the health of local residents.

Malaria was one of the most common disasters in the region, a recurring disease in Jizzakh. On November 29, 1893, the military governor of the Samarkand region wrote a petition to the governor-general of Turkestan asking for permission to open hospitals in the Jizzakh region and the village of Bagdan. In response to this petition, the city of Jizzakh was allowed to open a 15-bed hospital. The hospital had 10 beds for military and Russian citizens and 5 beds for local residents. The patients were served by 3 medical staff with secondary education: L. Kleistorina (obstetrician), V. Voltaire, P. Sirov (paramedics). Naturally, this hospital could not meet the needs of a large number of residents of Jizzakh district at a time when the epidemic of various infectious diseases was rampant.

In the early years of colonialism, the state administration did not interfere in the cultural life of the city of Jizzakh, the traditions of the people, the traditions of public education, but was limited to comprehensive study. It is known from history that in the Jizzakh region people developed their education, the population was interested in science, teachers who were educated in the Bukhara madrasah taught literature, mathematics, history and geography in mosques and schools, as well as religious education

¹ Qosimov S., Qosimova G. The state of medical services in the territory of Jizzakh region during the colonial years. —T.: „Medicine“, 1964, 16-p.



to educate students. After primary education, local children in about 20 old schools and mosques created in 1880-1888 in the makhallas of Jizzak "Sovungarlik", "Jizzaklik", "Kassoblik", "Uratepa", "Toshlok", they studied trade, crafts and calligraphy and worked hard. In the old schools of the Sovungarlik mahalla, Achil Kori, Burkhon Kori, Egamberdi Domla, Mulla Toshpolat Domla, Uratepalik mahalla in Jizzak Mirzo Sodik and Ziya Kori, as well as prominent school teachers of their time taught young people Muslim rights, Sharia law and Islam.¹

In the north-eastern part of the Orda fortress in Jizzak, in the makhallas "Tashkentlik", "Jizzaklik" Sadridin Makhsum, Muhammad Qori, in the makhalla "Kalandarkhona" Mulla Sabir domla, Mulla Hasan opened new methodological schools (jadid) and taught schoolchildren not only religious knowledge, but also secular sciences, breaks between lessons were organized, world maps, globes and other visual aids were widely used. In addition to the teaching of Islam in the schools of the new method, special attention was paid to the teaching of secular scientific knowledge.

One of the first to open a new methodological school in Jizzakh in 1910 was the progressive Mirziyo Kori son of Mirabdullah. First, he opened a new methodological school in a mosque near the Jizzakh equestrian market. Once this teaching method was persecuted, he continued to teach at home. Mirziyo-kori had close ties with Abdulkadir Shukuriy, Siddikiy, Azzhiy, who opened a new methodological school in Samarkand, and especially with the poet Vasfi, one of the leading representatives of Samarkand, and with their help he was able to publish a book about the language. This book served as an extremely valuable textbook in those years when used in new method schools.¹

In 1883, a Russian-style school was opened in the Old City of Jizzakh, and 15 students were admitted.²

This Russian-style school was the first foundation of the current school named after Sharof Rashidov. According to the data, in 1889 the school had 21 students. As there was no building for the school, the study was conducted at Saatboy's hotel. In November 1889, a four-room building was built for the Russian-style school. Because it was the only lime-painted building in the city, people began to call it the White House. During this period, a total of 122

children studied in 1 Russian-style school and 11 old schools in Jizzakh.³

In the XIX century, the city of Jizzakh became one of the administrative centers of the Sangzor oasis, and handicrafts and trade flourished.

In the makhallas "Jizzakhlik", "Uratepalik", "Kalandarkhona" metalworking played an important role. Blacksmithing was inherited from father to son. Equipment made in blacksmiths provided tools for various areas of crafts, builders, as well as hoes, sickles, scissors and implements for agricultural work.

In the "Sovungarlik" makhalla, the population was engaged in making soap. Candles and soap made by makhalla soapmakers were in demand in the markets of Jizzakh, Gallaorol, Zaamin, Forish and Bakhmal.

The city was also famous for its craftsmen who made chests. Crafts for making chests are widespread in the mahallas "Uratepalik" and "Tashkentlik".

In 1899, due to the arrival of the Caucasus railway tracks to Jizzakh, the market located in the Khayrabad Fortress of Jizzakh was moved to Alovkhan Eshan's garden in the late 19th century.

Soon the railway reached Jizzakh and a railway station was built in Jizzakh. In 1899, the Krasnovodsk-Tashkent-Fergana train service was launched. In 1900-1906 the Tashkent-Orenburg railway was built and put into operation. Through these roads, it became possible to transport more of the country's agricultural products and natural resources to Russia. Railway stations in Jizzakh district are named after Russian generals Kuropatkin (Lalmikor), Milyutin (Gallaorol), Obruchevo (Dashtobod), Lomakin (Zarbdor).

CONCLUSION

The construction of railways has led not only to the development of Jizzakh, but also to the development of cities in Turkestan, a further increase in the population of Jizzakh, Turkestan's relations with other countries, including Russia, European countries in various fields.

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¹ Sharipov B., Pardaev A. A place of enlightenment. Jizzakh, 1987, pages 5-6.

¹ Sharipov B., Pardaev A. A place of enlightenment. Jizzakh, 1987, pages 5-6.

² Reference book of Samarkand region. Samarkand, 1980, p.101

³ Rajabov S. On the Soviet school in Uzbekistan. — T : "Teacher", 1957, pages 12-13.