



Educational Services of Mahmudhoja Behbudi, Munavvar Kori, Abdullah Avloni, Abdukadyr Shakuri in the Creation of New Methodological Schools

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Abstract:

this article contains information about schools and their activities in the modern era.

Keywords: tsarism, school, dalaikhona, Atun-bibi schools, madrasah, Russian-native schools, jadism, takhta-khona, haftiyak khona.

Introduction. As President Sh.M.Mirziyoyev emphasized, only knowledgeable, strong-minded young people can take the country to the top. For this, we must first introduce our history, the state of schools in history, and the ancestors who sacrificed their lives for the sake of science to today's young generation.

At the end of the 19th – beginning of the 20th centuries. in Turkestan, a movement developed for the transformation of Muslim schools, called Jadidism (from the Arabic “usul-i-jadid” - a new method). Supporters of this movement sought to change the content and methods of education in madrassas and maktabs, and proposed introducing general education subjects and the native and Russian languages. The Jadidist reform movement appeared among the Turkic-speaking peoples of Crimea, the Volga region and Central Asia. It expressed the views of the emerging national bourgeoisie. The Jadids criticized the old-method maktabs and madrassas and demanded: 1) to unify the school through the introduction of uniform curricula and programs; 2) from a purely religious school to a general education school, including arithmetic, geography, history, natural

science, etc.; 3) allow teachers with appropriate education to teach; 4) weaken the influence of the clergy on the school.

Methods. The difference between new-method schools and old-method ones:

- 1) the organization of the educational process was built on the foundations of scientific didactics;
- 2) a class-lesson system was introduced;
- 3) the first textbook was a primer in the native language, and not the Koran in Arabic;
- 4) teaching literacy and writing was simultaneously carried out using the sound-subjunctive method, and not the traditional letter-subjunctive method;
- 5) real sciences, including natural sciences, were introduced;
- 6) sat at their desks and used textbooks in their native language;
- 7) teaching methods began to be used that weakened the previous system of drill and rote learning.

Gasprinsky Ismail (1851-1914), figure in Muslim culture in Russia, teacher, writer. First 70's. traveled (Türkiye, Persia, India, Egypt, France). At the Sorbonne he attended lectures on philosophy, sociology, and philology. Served as a translator in Paris. Upon returning to Crimea in 1884, he founded a new-method school for Crimean Tatar children. Since 1883 he published the newspaper "Tarzhimon" (Translator). I. Gasprinsky writes textbooks and manuals for teachers, in which he describes the methodology for organizing Jadid schools. In 1893 he came to Turkestan (Samarkand, Tashkent, Bukhara). Officials greet him with hostility and reject his ideas about reforming Muslim schools. But the Turkestan Jadids considered him their mentor (in the Turkic-speaking world he was considered the "ideological father" of Jadidism). Under his influence, new method maktabs began to be created.

New method maktabs. In 1890 in Tashkent Munavvar-kar Abdurashidkhanov; 1900 – in Bukhara Mulla Jiravab; 1901 – in Fergana Abdukodir Shakuri; 1899 – Shamsiddin in Andijan.

In 1903, there were already 102 primary and 2 secondary new-method (Jadid) schools in Turkestan.

Textbooks for new method maktabs: 1) Primer "Ustozi avval" (First Mentor) by Saidrasul Said Azizi in Uzbek; 2) "Muallimi al-Sony" (Second Teacher) Ali Askar ibn Bayramali; 3) "Adibi avval" by Munavvar-kara Abdurashidkhanov; 4) "Birinchi muallim", "Ikkinci muallim" (first, second teacher) A. Avloni; 5) "Tahsil ul-Alifbo" by A. Ibodi and other ABC books.

Munavvar-kari Abdurashidkhanov (1878-1931), one of the first creators of the new method school, was born in Tashkent, in the Darkhan mahalla, in the family of a teacher. Munavvar-kari Abdurashidkhanov received his education in Eshankuli Dadgoh in Tashkent and studied at the Mirarab madrasah in Bukhara. He begins to be active in the Jadid movement.

In 1901 he opened a Jadid school in his home, and then in various quarters of Tashkent; secular modern subjects were taught in his schools. He proposed new methodological recommendations in teaching, created new textbooks "Adibi avval" (First teacher), "Adibi sony" (Second teacher), "Er yuzi" (Area of land), etc. In 1906 he published the magazine "Khurshid" (Lamp), then worked as the chief editor of the newspaper "Nazhot", "Kengash" and the editor of the newspaper Sadoyi Turkiston."

Munavvar-kari Abdurashidkhanov was fluent in Persian, Arabic, Russian, and Turkic languages. He was one of the founders of the Uzbek theater, through theater he shows the "corruption of habits" and their correction. His troupe was called "Turon". The troupe existed from 1914 to 1924.

After the February revolution in 1917, Munavvar kori openly expressed the idea of creating a Turkestan democratic national state. He supports the "Turkiston Mukhtoriyati" created in Kokand. In April 1918, he was appointed rector of the Turkestan People's University. In 1918, he opened the

scientific and educational community "Turk ýchogi" (Turkic Hearth). In the 1920s he headed the secret organizations "Miliy Ittihod" (National Unity) and "Milliy Istiqlol" (National Independence). In the mid-20s, repression intensified and Munavvar Kori was removed from all positions. But this did not fence off his ideas of independence. In 1929 he was arrested, and in 1931 he was shot. He was buried at the Vagankovo cemetery in Moscow.

Mahmudkhoja Behbudi (1875-1919) was born into the family of a priest, graduated from Samarkand and then Bukhara madrassas; reached the high positions of imam-khatib, kazi, then mufti.

He learned Arabic from his younger uncle Mullo Adil. At the age of eighteen, Mahmudkhoja already worked as a secretary to a qazi (judge).

Later he reached the high ranks of the clergy - kazia, mufti. The founder of the Jadidism movement, Ismail-bek Gasprinsky, played a huge role in the formation of Mahmud Khoja's worldview. In 1882, he arrived in Turkestan and addressed Governor General N.O. Rosen Bahu on the issue of school reform. Having received no answer, Gasprinsky came to Tashkent in 1883. Having visited Samarkand and Bukhara, communicating with ordinary people, he opened new method schools. Years will pass. Behbudi will remember his meetings and conversations with the teacher with great warmth and respect.

In 1899 he made a pilgrimage to Mecca. He was a supporter of justice and freedom, joined the Muslim Jadid movement. After the trip, Behbudi began to open new-method schools, wrote textbooks and manuals for Jadid schools ("Kiskacha umumiý zhugrafiya" (Brief general geography), "Bolalar maktublari" (Children's writings), "Mukhtasari tarihi islom" (Brief history of Islam), etc.).

He writes the play "Padarkush" (Patricide) - the first example of Uzbek drama, published in Samarkand in 1911. It says that young people should be educated and cultural. The drama was published in 1912 in the Turon newspaper, and in 1913 it was published as a separate book. Behbudi's play was a great success and was staged on the stages of theaters in Samarkand, Bukhara, and Tashkent. Despite the fact that the work is simply compositional, it is ideologically very significant and meets the requirements of the drama genre. Due to financial difficulties, publication of the publication is discontinued. Behbudi publishes a weekly, illustrated magazine, Oina, which is distributed in the Caucasus, Tatarstan, Iran, Afghanistan and Turkey. In 1914, Behbudi traveled to Arab countries for the second time. On November 16-23, 1917, at the kurultai (convocation) of the Muslims of Turkestan, where 150 delegates took part, Behbudi gave a speech. He called for renouncing intra-national strife and uniting in the name of a high goal. On November 26 of the same year, the emergency IV kurultai began its work in Kokand. On the evening of November 27, the autonomy of Turkestan was announced. The spiritual inspirer of this step was undoubtedly Behbudi. However, all initiatives were suppressed by the Soviets. Behbudi, returns to Samarkand. He attempts to negotiate with the Soviet government of Turkestan, but to no avail.

Behbudi, all his plans, whose dreams were shattered, left Samarkand on March 25, 1919. However, on the way, in Shakhrisabz, he was arrested and thrown into the zindan of the city of Karshi. Later, on the orders of Tagoi-bek, he was executed. Only a year later, news of Behbudi's violent death reached Samarkand.

In 1977, Behbudi's book "The Chosen" was published. His works are included in textbooks and teaching aids, streets and schools are named after him. Mahmudkhoja Behbudi is recognized as the founder and promoter of new method schools and as the first author of new textbooks. He took his rightful place in the national culture as a great supporter of enlightenment and a leading figure in Jadidism.

Abdurrauf Fitrat - philologist, translator, writer, one of the founders of modern Uzbek literature, was born in 1886 in the city of Bukhara. He studied at a traditional Muslim school and then at the Miri Arab madrasah. After graduating from the madrasah, he made a pilgrimage and traveled throughout the Ottoman Empire, India, and Russia. In 1909-1913 he studied at the University of Istanbul, where he organized the Bukhara Education Society, which later carried out its activities in promoting secular education in the Bukhara Emirate and in other regions of Turkestan. In the first year of his stay in Turkey, he wrote and published in the Tajik language a collection of his poems "Munozara" about new (Jadid) and old schools and "Saykha", and in 1912 the novel "Sayyohi Hindi" (also called "Bayonoti sayyohi Hindi") also in Tajik. In the 1920s, these three works of his were declared by the Soviet government to be nationalist, pan-Turkic and Islamist, but it was these works that became the main literature of the Turkestan national revival movement. It is through these publications that the Jadidists attract young people to their ideology.

After finishing his studies in Istanbul, Fitrat returns to his homeland and begins working as a teacher in schools in the Bukhara Emirate and spreads the ideas of Jadidism, which give his own.

In 1913-14, having returned from Turkey to Bukhara, Fitrat led the left, more progressive, wing of the Jadid movement. In 1915, his philosophical treatise "Rahbar-i-Najot" ("Guide to Liberation") was published in Petrograd. Also in 1915, he became the head of the left wing of the Young Bukharians, and would become one of the main ideologists and leaders of this movement. After the February Revolution in 1917, the situation in the Bukhara Emirate worsened for him and his like-minded people, and he moved to Samarkand. In Samarkand, until March 1918, he worked as an editor in the *Hurriyat* newspaper. In 1917, Fitrat, having become the editor-in-chief of the Samarkand newspaper "Hurriyat", invited the educator, Mufti Mahmudhoja Behbudi, to collaborate with this newspaper. After that, he left for Tashkent, and for two years worked as a translator in the representative office of the Emirate of Afghanistan, at the same time at the same time establishing a literary and educational The Chigatoy Gurungi society begins to publish the Tong magazine, the slogan of which is its favorite and well-known phrase "If nothing changes in the brain, then you should not expect other changes!"

Results. During the period of emigration in Tashkent, Fitrat joined the ranks of the Bukhara Communist Party and was a member of the Central Committee of the BCP, elected at the 1st Congress in June 1919. After the victory of the Bukhara Revolution, Fitrat held various positions: in 1922 he headed the waqf department of the nazir (minister) of foreign affairs, in 1923 he headed the department of education and deputy chairman of the BNSR Labor Council.

In June 1923, he was removed from the post of chairman of the STO BNSR, the official wording read: "For abuse of power and appropriation of people's property." After being removed from all posts, Fitrat left for Moscow to teach at the Institute of Oriental Languages, where he was actively involved in literary activities. A year later, in 1924, Fitrat received the title of professor. During this period he writes and publishes a lot. His works are gaining fame in Europe.

Discussion. In conclusion, the new method schools still serve as the basis for the education system today. In order to further ensure the education system, it is necessary to know our history and study it deeply.

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