

Behbudi and Munavvari's Contributions to the Development of Jadid Primary Schools

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Annotation: This article shows that in Turkestan during the national awakening, enlightened educators Behbudi and Munavvarqari had a great contribution to the establishment of new schools, the introduction of new teaching methods and the training of a large group of teachers. and it speaks of the courage he showed in shaping and developing these schools.

Keywords: Jadid, new Europe, Tarjumon newspaper, Turkestan, enlightenment, school Turan society, national, idea, devotion, "Adibi avval", "Adibi soniy", theater, nation, progressive.

Jadidism originated in Turkestan in the late 19th century. It is a social movement that was formed in the early twentieth century and rose to its peak in a short period of time, able to maintain its position and direction until the establishment of a socialist dictatorship after the 1917 Bolshevik coup. It covered all aspects of social life. It is safe to say that no political or cultural event that took place during this period was left out of its focus and influence. The word "Jadid" lies. "Jadid" means "New". It doesn't just mean "new" or "innovative." Perhaps Jadidism is not a movement, but a movement that embodies such broad meanings as "new thinking," "new man," and "new generation." Social, political, educational movement. Until recently, it was considered an enlightenment movement. This was done deliberately. It was a complication of the false notion that the goal was to narrow the scope of Jadidism, to cover and occupy the consciousness of the broad masses, except for the socialist-communist ideology.

- 1) was able to involve all segments of society. Served as an ideology of awakening;
- 2) fought for independence. The autonomy of Turkestan, which was born out of his zeal and initiative, was the first result of the practical reality of this path;
- 3) adapted education and culture, the press to socio-political goals

It is difficult to say exactly when and where the term "Jadid" was first used in Turkestan. However, it can be assumed that the term was introduced by Ismailbek in 1884 and began to spread in many countries of the East and West through the newspaper "Tarjimon". came in.

The foundation of Jadidism, the foundation stone method, was the Jadid school. This is natural. As long as the goal was to renew society, only a new generation could do it. The new generation must be raised. It's difficult to do this in the old, traditional way, because times have changed. It requires speed. Second, today's student must know modern sciences such as history, geography, economics, physics, chemistry, and mathematics. The last three or four centuries have changed the destiny of the world. He brought Europe forward. He shook her hand. It is no longer possible to live in harmony with the world without mastering European science. To master this science, you need to know European languages. At the same time, you need to keep your identity. Religion is also necessary. So, in order to live, you have to hold all three aspects. Without abusing anyone when caught. Otherwise the balance will be disturbed. An imbalance, on the other hand, leads to bad consequences. For example, if religion is practiced alone, the world will be lost. If we talk only about ourselves and our nation, we will be separated from the world again. Nobody has anything to do with us. When we become European, we lose our identity. This is also a tragedy. Need balance. The world experience has repeatedly tested this. The crisis and stagnation, ignorance and bigotry that began in the 16th century, the quarrels and local tribal conflicts fed the nation so much that Russia, which took advantage of this opportunity to conquer the country, forced it to become stable. Behbudi and Munavvarqori, who went down in history in the name of the Jadids, went down in history in the name of the Jadids. the chief assumed the sacrifices. Today's jubilee, which

has been the greatest dream of our people for more than a hundred years, was first planted in the chests of these Jadids. Twentieth-century Uzbek education and culture, as well as our idea of independence today, are probably indebted to these Jadids. They established a new school in Turkestan, known as Usuli Jadid and Usuli Savtiya. They were the first to promote the idea of a modern high school, organizing dozens of societies and companies, with the help of which many young people were able to be sent to study in developed European countries. They laid the first brick of the Uzbek theater and started publishing. The Jadids opened schools at their own expense, prepared the younger generation for independence, tried to form national consciousness, instill national feelings of pride through poetry and articles, plays, and raised the flag of independence on the path of revolution. they

Mahmudhoja Behbudi is one of these devotees. He is the founder of this Turkestan Jadid movement. Just as the method of Ismailbek Gaspirali, who made a real revolution in the spiritual life and education of the peoples of the East and was a real pride of the Turkic people, the method of "jadid" has played a significant role in history, Behbudi's activity is widely known in Turkestan schools. He occupies. He is one of the first advocates and practitioners of this new school in the country. Behbudi learned a lot from Ismailbek Gaspirali in this area. The newspaper "Tarjumon" was a necessary tool for Behbudi to understand the situation. The first issue of the newspaper said: "We are saddened to see a poor man. When we see a poor person dying, our hearts ache. Even the torment of an animal brings us pity. But we don't see not one, but thousands of people, an entire nation suffering from ignorance. " Then, in the pages of "Translator" there was a lot of space for the establishment of new schools, the provision of advanced and new ideas. The need for a Behbudi "Usul Jadid" school, its rules, the lessons taught at the school, what exams to take, how the school is structured, what equipment it needs, the responsibilities of the teacher, the supply of the link, and much more. learned from Ghaspirali. On this basis, he made every effort to establish "Usul Jadid" schools in Turkestan. He also worked hard to provide the school with books. He opened a free library, a reading room, and a school in his backyard in the old part of Samarkand. Renowned educator Abdukadir Shakuri has moved his new school to his backyard. When the Muslim Workers 'and Peasants' Council was formed in Samarkand in 1918, Behbudi was appointed commissioner of education. Then it will further expand its network of new schools. Develops curricula, new textbooks, and teacher training courses. Everyone had the right to study in the Usuli Jadid schools. Tsarist officials at the time found a new method in Turkestan and closed schools immediately after finding fault. Because the tsarist government did not want the "foreign people" to be at least partially interested in science and secular knowledge. The new method schools were disliked not only by the royal government, but also by the local priests, the old school teachers. They were propagandizing that the new method schools were "infringing on Islam" and that the teachers of these schools were "infidels." Despite these views and obstacles, Behbudi and his colleagues continued to educate Turkestan children in Usul Jadid schools. The teaching process at Mahmudhoja Behbudi's Usul Jadid school was as follows:

The school consists of two stages, the first of which is called the elementary school. It lasts for four years. First year: Persian and Arabic writing and reading. Surahs are memorized. Accounting is taught. In total, they learned to read and write in one year. In the second year, a weekly lesson on faith and beliefs, poetry and poems in Persian, Turkish and Arabic were taught. In the third year, the Qur'an, Islamic worship, Tajweed, exhortations from Saadi, Persian and Turkish were taught and essays were written. Necessary aspects of accounting, such as distribution and record keeping, were taught. In the fourth year, he taught Kalamu Sharif, detailed tajweed, Persian and Turkish poetry and prose, ethics, Turkish and Persian languages, arithmetic, history, and geography. The children who completed these four grades were assigned by your teacher. If he wanted, he could send him to the second stage, send him to a madrassa according to his mastery, send him to European schools if he wanted to, or hire him to work for a living.

The second stage of the school was rushdia, which was conducted by four classes - elementary school graduates. The content of lessons and sciences taught at this stage is as follows: in the first year Arabic, geography, Shafaqiya, Persian, translated sentences, history of the Prophet and the history of Islam, Saadi's "Gulistan", Turkish language were taught. ; second year - Arabic,

medicine, history, Islam, ethics, Turkish, arithmetic, Persian script, etc .; third year - Arabic, arithmetic, correspondence, history, Turkish, MS; fourth year – Arabic , Russian cauldron letters, bolistnoykhana letters, Turkish language and literature, health, school and life, morality without love and affection, and many other life lessons. Behbudi wrote a number of textbooks. These are: “Muntahabi Geography” (Brief General Geography), “Kitabat ul-Atfol” (Children's Letters), “A Brief History of Islam” (A Brief History of Islam), “Madkhali Geography of Russia” (Brief Geography of Russia) .

Munavvarqori Abdurashidkhon oglu is one of the most prominent representatives of the socio-political movement of the early twentieth century, the rise of national liberation. Only drastic reforms in school education could save the people from these disasters. Therefore, Munavar Qori decided to open new schools against the Russian-style schools. Thus, in 1901-1904, Munavar Qori opened the "Usul Saviya" school in Tashkent, and at the same time served as an imam at the school. In 1906, he continued his work in the field of the new method school in the outer courtyard of his house, and soon after built an additional two-room building for the school. In a short time, the popularity of this school will increase, and the number of children will increase. As a result, a two-grade school will be opened in the outer courtyard of Buvahon Tora Poshshahon's son. Here, the children who graduated from the 1st and 2nd grades continued their education in the yard of Munavvar Qori. In the 1913-1914 academic year, upper grades (5th and 6th grades) were opened at the school. Russian is also taught as a subject from the fourth grade. He was well aware that without reforming the school, there could be no change in people's minds. Munawwar Qori emphasizes that fathers have a great responsibility for the fate of their children. Munavvarkori also demanded that teachers adhere to school rules, and forbade children to be abused, beaten or jerked. He says punishment and discipline for children should be in the spirit of democracy and humanity. Munavvarkori advocates sending intelligent young people abroad to study science there. He states in his works that it is unbelief that a person can protect himself or the will of his people if he is enlightened and does not awaken his conscience until his eyes are opened. "It is well known that in the last two years, the tragedies that have befallen the people of Turkestan have been caused by ignorance and ignorance," he said. The only way to get rid of such disasters in the future and to manage and protect the people of Turkestan from the enemies is through education alone. Yes, it was a sign of Munawwar's faith and conscience. After all, the Tashkent Jadids, the progressives, come to the conclusion that only enlightenment can save the nation from slavery. In general, Munavvar qori Abdurashidkhon ogli became famous as an enlightened man, a thinker who fought for independence and made a worthy contribution to the development of pedagogical thought. . But the fact is that he never called for revolt. True, he wrote, "The fee is paid, not paid." But he found it reasonable to acquire this right only through the acquisition of knowledge, science and technology, and the use of educational and cultural means. He also had a certain reputation as a writer. In particular, his books "Adibi avval" and "Adibi soniy" were written in the form of a textbook, which contained many short stories of poetry and prose. At the end of each, a "contribution" is made. They vary in subject matter. Most of them are historical. The language is simple and interesting to read. Among his stories there are many historical events of the early twentieth century, scenes of social life. He paid special attention to the education of enlightened youth in developed countries, thereby introducing the nation to the children and the world. From 1908 to 1923, with his zeal and initiative, more than a hundred Turkestans studied abroad. In 1920-23, this initiative was supported by Fitrat and Fayzulla Khojayevev in Bukhara. In 1922 alone, the number of students in Germany reached 60. Five of them were Abdulvahob Murodi, Sattor Jabbor, Saidali Khojayevev, Ahmad Shukuri, and Vali Qayumkhan from Tashkent. Although Munavvarkori did not write a play, he stood by Abdullah Avloni in staging theatrical work in Turkestan. The 73-article charter of the Turon Society, signed in 1913, specifically mentioned theatrical work, on the basis of which the "Theater Amateur Troupe" was formed. The method laid the foundation for jadidism, proving the need to reform the old school in order to save colonial Turkestan from the ignorance of ignorance.

The ideas of Behbudi and Munavvarqari is a huge contribution to the country's independence. His nationalist ideas are effective not only for the period in which he lived, but also in the upbringing of today's youth.

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