

Elbek's Role in The Development of Primary School Education

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Annotation This article focuses on Elbek's work in schooling and its importance in education.

Keywords. Instructions, education, press, education, Burma, enlightenment, school, chigatoy guru, lapar, alphabet, spelling rules.

Although the period of Uzbek history in the late 19th and early 20th centuries was a short period of history, it was an important period in the historical fate of the people. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. It is known that the word "new" means "new" and "new." There has been no place or time in human history, so that the innovation that has entered society's life by a margin has not been greatly opposed. The resulting embryo was allowed to nutrients and then inserted into her womb, where it implanted. That is why the nation's foremost intellectuals "develop" new ideas to combat or prevent the turmoil that began yesterday in society and human life. But some who live in the "hot bag" of this degradation and have developed the skills to do so will face these life-sustaining ideas with a spear. This happened in the Middle East in the late 19th and early 20th centuries. When we study the history of the enlightenment movement, thinking about how complex they opened new schools, founded the national press, and laid a full stone on the art of new literature and theatre, it would be necessary to describe their activities as poverty and courage. But surprisingly, this historical truth has long been unrecognized. The pilgrims were condemned both during the Chorus and during soviet rule. The process of restoring historical justice related to their activities has been a long stretch. This movement began to be studied extensively only after our people gained independence and there was an appetite for studying the activities of well-educated people in society. With pleasure, scholars from Europe and the United States also enjoyed the salvation of studying the enlightenment movement in Burma. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Uzbek scholars have made great strides in studying various aspects of the enlightenment movement. Published by Jehovah's Witnesses but now out of print. Many works devoted to studying the history of the new method school, national press, literature and theatre have come to the square. The pilgrims came out with a program to reform, reform, remove old-fashioned sarcophagus from education, introduce new spelling, and develop the mature and social values of the prosperous world. The pilgrims are not only a national entity; In the early 20th century, they also played an important role in the strengthening of the national liberation movement against colonialism in Burma. Reforming the old school, which did not meet the demands of time, who deeply realized that enlightenment of the people and literate upbringing of the younger generation would pave the way for national liberation and national awakening; and they came out with the initiative to do it. Beginning in the late 19th century, they established a new network of "methodical" schools. In addition to religious subjects, these schools taught arithmetic, geometry, logic, history and geography, as well as Russian, Arabic, and Arabic. A manifestation of such actions is Elbek.

Even when addressing the historical past, he sought to describe remarkable events that pencilled in modern topics and to raise issues that played a major role in shaping the worldview and morality of his contemporaries, especially the younger generation. To that end, Elbek emphasized the need to write works in an understandable, popular language and style, such as fairy tales, stories, and songs. Along with A.Avloniy and Hamza, Elbek continued Gulhani's illustrations, contributed significantly to the development of Uzbek children's literature with his works on children, and began the first novel in Uzbek literature in the 20th century. Elbek has created

textbooks and complexes for 2-4 graders, such as "Writing Ways," "Example," "Mother Language in Primary School," "Beautiful Summers," and "Beautiful Summers." He made an expedition to Boston from 1921 to 1922, to the districts of Ohangaron and Chirchik in 1932, and to the Valley of Fargo to collect and study folk artifacts. As a result of scientific trips, Elbek was widely used in the "Knowledge" collection for grades 1-3 of the materials collected. He published collections of songs (published twice in 1934-35), Lapars, and Fairy Tales. He translated several poems into English by I.A.Krilov, A.S.Pushkin, and N.A.Nekrasov. In the 1920's and 1930's, Uzbek visitors had very responsible responsibilities. Therefore, in a narrow way, they carried out their artistic activities extensively, serving as much as they could to develop and elevate Uzbek culture. Elbek was also one of the multifaceted artists. During his 20-year career at the Chigatoy Gurungi, he collected his poems and published them in a book, He collected folk artifacts, conducted scientific research on the issue of language and spelling in the "Spelling Group" group composed of the Chigatoy Gurungi in 1920, and published articles such as "Language," "The Alphabet Issue," and "The Spelling Issue." While schools were on the way during that time, there were very few textbooks. Therefore, during the 1920's and 1930's, Elbek was busy developing textbooks. Looking back on the textbooks created during this time, we see that most of them belong to the fortress of Elbek. For example, the reading books consisting of several parts, such as "Example" and "Knowledge" and "Reading In Uzbek", the spelling manual "Writing Paths" and the methodological manual "Language in Primary School", as well as the poem "Beautiful Writers", are proof of our thoughts. Linguistics is one of the main areas of Elbek's work, but he did not have the opportunity to go to higher education institutions, such as Fitrat and Qayum Ramadan, to gain knowledge and experience in the language. From a young age, Elbek is independently sought after because he is very interested in language and spelling. He studied Kazakh, Tatar, and Turkish grammar created at that time and became acquainted with scientific papers devoted to Turkish-language problems through Tatar-language magazines such as "Mind," "Ulfat," and "Window." Based on the knowledge and experience he has gained on this basis, he publishes a number of articles on language problems. Beginning in the 1950's, scholars of the Turkish nation, who had been awakened spiritually, began to take seriously the issue of language, which was a reflection of the nation and its development. As a result of the emergence of the press, the rise of publishing, and the growing emphasis on schooling and education, the issue of spelling came first. The aspirations of educators in secular science and culture have put the study of the language on a scientific basis on the agenda. Tatar scholar Sha'drach, Me'shach and A-bed'ne-go wrote about it. The schools did not include the rules of the Tatar language. But because the great religion and the people had to learn different languages in a lightweight way, they paved the way for an examination of their language." By the early 20th century, a group of linguists studying Turkish began operating in Istanbul and Kazanlak, which became a source of science and culture. They went on to research the problems of letters, alphabets, and spellings and were committed to creating scientific grammar in Turkish. As a result, a number of grammatical works were produced, such as "Qavoyidi Lisoni Turkish," "Tatar Grammar," "Tatar Sarfi," and "Qavoiydi Turkish." In the early 20th century, the method of opening in Burma was included in the curriculum for teaching their language in schools and nine-month-old schools, and teachers were forced to teach their disciples language rules from Ottoman and Tatar books. (Matthew 24:14; 28:19, 20) During that time, the rules of the Uzbek language were not specially studied, and grammar, such as "Qavoiydi Turkish," provided only a general direction on the construction of Turkish. In some schools, Turkish grammar was taught under the auspices of adopting the common secondary language and spelling for all Turkish peoples. In the early 20th century, Russian also developed grammar and xrestomatia related to the Uzbek language, where language rules were based on Russian grammar so that Uzbek students could not meet their needs. In 1913, such works as the "Turkish Rule" by M. Faxriddinov were only a copy of grammar by Turkish scholars based on the Arabic-language standard. For the first time, members of the Chigatoy Gurungi, led by Fitrat, began to study Uzbek on a scientific basis. Because they realized that language rules should be illuminated not on the basis of Russian or Arabic grammar, but on the basis of the internal characteristics of that language, they began to collect and scientifically study historical works, folk artifacts, and sheets.

As a result, the press pages began to show articles by Elbek, Qayum Ramadan, Shokirjon Rahimi, and Shorasul Zunnun about Uzbek sounds, units, and singarmonism. These were the first scientific studies devoted to Uzbek linguistics of the Shoor era. Elbek's first spelling book, "The Ways of Writing," which began his career in language, was also created at the time of the "Ways of Agreement." In his essay, Elbek focused more on spelling issues.

As a result of getting acquainted with the activities and heritage of Elbek, we came to the following conclusions:

1. Elbek participated in the reform of the Arabic alphabet with his independent opinions and contributed to the formation of Uzbek national script. Olympus fought for public literacy by zealously promoting the Uzbek alphabet in schools and promoting it among the wider nation.
2. Elbek tries to develop strict spelling rules of the Uzbek language. Through articles written in the form of such articles as "Updates in Our Language," "Let the Language of the Newspaper Unite," and "Let It Be Taken," the linguist called on all press officers to unite in spelling and to end their spelling self-determination. With this number of actions, the Uzbek language has enabled the spelling rules to be followed and improved. Spelling of textbooks, manuals, and brochures compiled by Elbek and his people

In the 1920s and 1930s, it served as a spelling program for the people of Uzbekistan. All the visitors followed the opinions of members of the Elbek and Chigatoy Gurungi on the issue of spelling.

3. With his zukko scientific and theoretical views, Elbek played a role in solving the problem of singarmonism. In those days, many linguists advocated writing the Turkish words on the basis of singarmonism and as long as possible, and led the way in which two different spellings prevailed in the language, causing leadership in writing. Elbek then made two firm proposals, such as "to make a strict rule without exceptions, or to completely abandon singarmonism." By the 1930s, all linguists had found the second way proposed by Elbek the most appropriate way, thereby solving the problem of singarmonism.

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