

Theoretical Basis for Primary School Education in the Process of Forming Schools

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Annotation: During the colonial era, the courage shown by the pilgrims in the formation of new schools, the textbooks they developed, publications, and articles were compiled regulations, their activities in fundamental reform of education

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The foundation of the pilgrimage was the school of pilgrimage. As the great goal was to renew society, only a new generation could make it. And the new generation should be bred. It is difficult to do this in the old, traditional way, because the times have changed. It requires speed. To accomplish this speed, the services of the pilgrims are enormous. In 1884, G'aspirali took another important job. He begins to teach twenties a new method of "methodology." He will release their literacy in 40 days. Invites parents of children to take the exam. Everyone acknowledges the incomparable possibility of a "method of craftsmanship" from one mouth. So Ishmaelbek manages to teach five years of knowledge at an old school in two years. He compiles a textbook entitled "Hojai Sibyon" for his disciples. The craftsman shows us a system of reading and learning that has been disconnected from its time as one of the reasons why we lag behind the prosperous countries of the world. It teaches that those who read and read in the "old method" must update the "method," not underestimating them. The way we propose is to update the old one, not the one that has fallen from heaven, he says. "The way we have swallowed up the intishor (spread) of the method is a wisdom that respects you and the science. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be happy to assist you in studying the Bible. In a short time, the method of teaching and reading more and more perfectly is a way to teach (show), and an unusual tea (something) is scattered."

At the new method school:

The number of children in the classroom (school) does not exceed thirty;

Children are admitted to school only in two years—summer and early winter;

Each teacher must have 3-4 classes;

If the school consists of three classes, classes are placed in a particular harmony in a row;

A child between the ages of 7 and 9 cannot read for a continuous 7-8 hours. Five hours is enough for him. 10 minutes break after each lesson;

Friday and holiday holidays;

Be on vacation on hot summer days after ten months of study;

Dars zeriktirmasligi...

The craftsman explains the rules for teaching with a "method of instruction":

1. It is painful to teach the whole alphabet at once. Genesis (at the beginning) is a three- and five-letter teaching (lightweight).
2. In the first lesson, his disciples should not start writing.
3. Lessons should be taught in certain hours and parts.
4. The student should not go to the other until he or she has mastered one lesson.
5. When you introduce letters, it is good to provide a broader understanding of them.
6. Testing children every six months. Transfer from class to class at the end of the year,

to leave those who have not mastered it in the classroom. Classes are different and each can be from half an hour to an hour. There should be breaks between classes. For these schools, "Hojai Sibyon" served as the main textbook.

Until 1910, it was published 27 times. However, it was not limited to a single school, it included all aspects of the Muslim spiritual world in Russia—the monastery, the press, and science—and, most importantly, the extent to which they were all involved in life and the ability to serve the time was the main criterion. One of the characteristics of the nation is language and education. Without these two features, the nation cannot be independent. In one of his articles in 1905, G'aspirali said that the foundation of the nation was two: tavhidiy language (language unit) and tavhidiy religion(unity). Indeed, the place of the language is insignificant: "Without a human horse, it means that he does not have a horse, and a person who does not have a tongue is speechless." In doing so, Ghaspirali says, "It is enough to break one of the above to destroy the nation." One of the most important aspects of Ishmaelbek's objectives was undoubtedly the development, culture, and struggle for the national language of each nation. Ishmaelbek Gapirali's name was also known and popular in Central Asia. Behbudiy learned from Gapirali about the necessity of the school, its laws, school classes, how to take exams, how to structure the school, what equipment it needs, the functions of the teacher, their maintenance, and much more. On this basis, he put all his energy into establishing schools in Burma. He was also zealous in providing these schools with books. In the old city of Samarkand, he opened a free library, a reading room, and a school in his courtyard. The renowned teacher Abduqodir Shakuri moved his new school to his courtyard. In 1918, when the "Muslim Workers and Farmers' Shoe" was formed in Samarkand, Behbudiy was appointed Commissioner of Education. It will then further expand the network of new schools. Develops such activities as creating curriculums, creating new textbooks, and opening courses prepared by teachers.

Mahmoud Ahmadinejad Behbudiy writes a number of textbooks for schools. Books such as "History of Islam" ("Brief History of Islam"), "Madhali Geography Umroniy" ("Introduction to the Population Geography"), "Muxtasari Jo'roshi Russian" ("Brief Geography of Russia"), and "Practice of Islam" were taught as textbooks.

Thus, from 1901 to 1904, Munavvarqori opened a "method of savtia" school in Tashkent and is also a believer at the school. In 1906, he continued his work in the field of the new method school in the outskirts of his home, and shortly thereafter he built a two-bedroom additional building for the school. In a short period of time, this school will increase, and the number of children will increase. As a result, a two-grade school will also be opened in the outer courtyard of the son of Poshshaxon, a brother of Qori. Here, children who graduated from grades 1 and 2 continued their studies in the Courtyard of Munavvarqori. During the 1913-1914 academic year, upper classes (5th and 6th grades) were opened at the school. From the fourth grade, Russian is also taught as a curriculum. He had a good understanding that without reforming school, people's minds could not make a difference. Munavvarqori emphasizes that fathers have a great responsibility for the fate of their children. Munavvarqori also demanded that teachers strictly follow school procedures, prohibiting them from being rude, beating and jerking children. He emphasized that the punishment and rebuke given to children should be in a democratic and humanitarian spirit. Munavvarqori promotes sending visiting young people abroad, studying science there.

Isaac Abraham opened a school that was much more advanced than old schools in 1886. And in 1907, for the second time, a free new method for rural children completely different from old schools opened a school of savtia. At this school, he also taught his children Abbasxon, Waqqosxon, and Fayozxon 25 village children. The school was located in a room with bright windows in its own home, equipped with new weapons of mass destruction—a party, a table, a chair, new books, textbooks, notebooks, and files. If there was a study and training work, he conducted it on the basis of a program he had drawn up. Isaac relies more on the achievements he has achieved and the new methods he has implemented in proving the great advantages of new education. Isaac introduced a weekly schedule of courses to his school. Isaac was the first to end the body punishment that disturbed children from school and instigates hatred for the teacher. He emphasizes privately that beating a child not only at school but also in the family is an inappropriate method. Abraham was the first advanced teacher to open a Russian school in Torakhon in 1914. Until 1916, 30 students from

Torakhon and neighboring villages studied at the school. Abraham attracted Russian teachers to this school, and he himself taught. The school was held in 1916. In his writings, he promotes the idea of teaching secular science in schools, teaching secular education, teaching the creativity of Greatbek, Ahmad Ahmad Ahmadinejad, Furqat, Madagascar, and others, as well as applying them in discipline. Siddique was the first to open new schools in rural areas, where he taught not only Uzbek, Tajik children, but also Russian children.

He contrasted the new scientific, intelligent, and understanding teaching principles of teaching in Siddique education with old-fashioned hijab teaching. The skilled teacher organized classes on the basis of a strict schedule and was able to teach in-depth education in Uzbek and Russian. He held classes in natural science and geography classes in the open air. In this way, he paid special attention to children's understanding of science, society, the laws of nature, and the true nature of mysterious events. He didn't give the children a homework assigned, he had a very close relationship with parents. Shakuri, with the help of friends, travels to Mogadishu, where he becomes acquainted with the new school teaching methods for ten days. Upon returning to Samaria, he began to use these new methods at the school he opened. Shakuri will initially change the teaching equipment at school. He orders masters to party and files. On this basis, for the first time, in the fall of 1901, he established a new school in his village, Bismillova. Because there were no textbooks or manuals in those days, Shakuri would write the letters in the file, and the students would copy them to their notebooks. He also used books written in part in Tatar. In his memoirs, Shakuri recalls the timely use of textbooks by Tatar teacher Abdulhodi Maqsudi, such as "Teacher First" and "Teacher Number". Local choruse government officials were officially opposed to the opening of the school, tightly controlling its curriculum. They did not interfere in any way with the religious textbooks that are held at school, but they were concerned about the teaching of secular science.

His disciples said that Shakuri would only bring the only globe he had won with difficulty into the classroom at a special time, and hide it at another time. Uzbek and Tajik children were taught together at the Shakuri school. Tajik was considered the main language, and when a child's literacy came out, books written in English and Tajik were taught. At the same time, some excerpts written in those languages were taught to introduce the reader to examples of Azerbaijani and Tatar literature. According to Shakuri's biography, this was the full program of the school. Karim taught and remembered the Koran in schools at that time. Therefore, religious books were also taught in schools of the new method, because no parent would give their children to a school where the Koran or any religious book was not taught. Therefore, "Haftiyak" was also considered one of the main reading books in schools. When composing textbooks for his school, Tatar teacher Magsudiy paid special attention to teaching Arabic rules and alphabets. Shakhuri also followed this at his school. This method of teaching greatly facilitated literacy compared to teaching methods in older schools. In 1907, Abdulla Avloniy opened new schools in The City of Maylie, Tashkent, and later in the Degrez neighborhood. He changed the teaching facilities in schools, made parties and dresses with his own hands. Because the majority of children enrolled in the school are children of poor people, the "Community Charity" is organized with the support of friends in order to provide them with clothing, food, and notebooks, which is presided over by the community itself. He founded a publishing company and opened a bookstore called The School Library in Hadra. Avloni's school differs from the old-fashioned schools in its native language, depending on the objectives and functions it sets before it. At his school, he provides children with certain information from such subjects as geography, history, literature, language, account, handasa, and wisdom.

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