

Educational Services of Mahmudkhoja Behbudiy, Munavvar Kori, Abdulla 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: School, dalailkhona, Atun-bibi schools, madrasah, Russian-native schools, Jadism, takhta-khona.

Introduction: President Sh.M. Mirziyoyev, a very knowledgeable, strong young man, can lead the country to the top. To do this, we must first introduce the current young generation to our history, the state of historical schools and the ancestors who sacrificed their lives for the sake of science.

In the late 19th and early 20th centuries, a movement for the transformation of Muslim schools developed in Turkestan, called Jadidism (from the Arabic "usul-i-jadid" - new method). The supporters of this movement sought to change the content and methods of education in madrassas and maktabas, proposed to introduce general education subjects, 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-fashioned maktabas and madrassas and demanded: 1) unify the school through the introduction of uniform curricula and programs; 2) to transform the school from a purely religious one into a general education one, 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 maktabas and old-method schools:

1) the organization of the educational process was based on the principles of scientific didactics;

2) a class-lesson system was introduced;

3) the first textbook was a primer in the native language, not the Koran in Arabic;

4) literacy and writing were taught simultaneously using the sound-based rather than the traditional literal-based method;

5) real sciences, including natural sciences, were introduced;

6) they sat at desks and used textbooks in their native language;

7) teaching methods began to be used that weakened the previous system of drilling and cramming.

Gasprinsky Ismail (1851-1914), figure of Muslim culture in Russia, teacher, writer. In the early 70s he traveled (Turkey, Persia, India, Egypt, France). At the Sorbonne he attended lectures on philosophy, sociology, philology. He served as a translator in Paris. Upon returning to Crimea in 1884, he founded a new-method school for Crimean Tatar children. From 1883, he published the newspaper "Tarzhimon" (Translator). I. Gasprinsky wrote textbooks and manuals for teachers, in which he described the methodology for organizing Jadid schools. In 1893 he came to Turkestan (Samarkand, Tashkent, Bukhara). The officials met him with hostility, and rejected his ideas on 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 schools began to be created.

New-method schools. In 1890 in Tashkent Munavvar-kary Abdurashidkhanov; 1900 – in Bukhara Mullah Jiravab; 1901 – in Fergana Abdukodir Shakuri; 1899 – in Andijan Shamsiddin.

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

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

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

In 1901, he opened a Jadid school in his home, and then in various districts 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 soniy" (Second teacher), "Er yuzi" (Land area), etc. In 1906, he published the magazine "Khurshid" (Beacon), then worked as the editor-in-chief of the newspaper "Nazhot", "Kengash" and editor of the newspaper "Sadoyi Turkiston".

Munavvar-kary Abdurashidkhanov was fluent in Persian, Arabic, Russian and Turkic. He was one of the founders of the Uzbek theatre, through the theatre 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 Qori openly expressed the idea of creating a Turkestan democratic national state. He supported the "Turkistan 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 society "Turk pchoği" (Turkic Hearth). In the 1920s, he headed the secret organizations "Milliy Ittihad" (National Unity) and "Milliy Istiklol" (National Independence). In the mid-20s, repression intensified and Munavvar Qori was removed from all positions. But this did not stop his ideas of independence. In 1929, he was arrested and in 1931, he was shot. He was buried in the Vagankovo cemetery in Moscow.

Mahmudkhoja Behbudi (1875-1919) was born into a priest's family, graduated from the Samarkand and

then Bukhara madrasahs; achieved high positions of imam-khatib, qadi, and then mufti. He learned Arabic from his younger uncle Mullo Adil. At the age of eighteen, Mahmudkhodja was already working as a secretary to a qazi (judge).

Later he reached high ranks of the clergy - qazi, 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 came to Turkestan and addressed the Governor-General N. O. Rosenbach on the issue of school reform. Having received no answer, Gasprinsky came to Tashkent in 1883. Having visited Samarkand, Bukhara, communicating with ordinary people, he opens 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, and joined the Muslim Jadid movement. After his trip, Behbudi began to open new-method schools, and wrote textbooks and manuals for Jadid schools (Qiskacha Umumiy Jugrofiya (Brief General Geography), "Bolalar Maktublari" (Children's Letters), Mukhtasari Tarihi Islom (Brief History of Islam), etc.).

He wrote the play "Padarkush" (Patricide), the first example of Uzbek dramaturgy, published in Samarkand in 1911. It talks about how young people should be educated and cultured. The drama was published in 1912 in the newspaper "Turon", 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 simple in composition, it is ideologically very weighty and meets the requirements of the drama genre. Due to financial difficulties, the publication ceases. Behbudi publishes a weekly illustrated magazine, Oina, which is distributed in the Caucasus, Tatarstan, Iran, Afghanistan and Turkey. In 1914, Behbudi travels to Arab countries for the second time. In November 16-23, 1917, Behbudi gave a speech at the Kurultai (convocation) of Muslims of Turkestan, where 150 delegates took part. He called for renouncing internal national strife and uniting for a high goal. On November 26 of the same year, the extraordinary IV Kurultai began its work in Kokand. On the evening of November 27, the autonomy of Turkestan was declared. The spiritual inspirer of this step was undoubtedly Behbudi. However, all initiatives were suppressed by the Soviets. Behbudi returned to Samarkand. He attempted to negotiate with the Soviet government of Turkestan, but without success.

Behbudi, all his plans and dreams were shattered, left

Samarkand on March 25, 1919. However, on the way, in Shakhrisabz, he was arrested and thrown into a zindan in the city of Karshi. Later, by order of Tagoybek, he was executed. Only a year later, the news of Behbudi's violent death reached Samarkand.

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

RESULTS

During his 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 was in charge of the waqf department of the nazir (minister) of foreign affairs, in 1923 of education and deputy chairman of the Council of Labor of the BNSR.

In June 1923, he was removed from the post of chairman of the STO BNSR, the official wording was: "For abuse of power and appropriation of public 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 work. A year later, in 1924, Fitrat received the title of professor. During this period, he wrote and published a lot. His works became famous in Europe.

CONCLUSION

In conclusion, we note that the schools of the new method still serve as the basis of the education system. In order to further ensure the education system, it is necessary to know our history and study it deeply.

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