

THE PLACE AND ROLE OF NEW METHOD SCHOOLS IN THE WIDESPREAD DISTRIBUTION OF THE ENLIGHTENMENT JADID AND JADID MOVEMENT IN THE TERRITORY OF TURKESTAN

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Annotation: The article examines the role and significance of the new-method schools in the widespread dissemination of the Jadid enlightenment movement in Turkestan. The necessary information about the emergence and widespread dissemination of the Jadids in our country in the form of the Jadid movement during the period of national revival, as well as the literature published by the Jadids in new-method schools, has been provided.

Keywords: New method schools, "usuli savtiya tadrijiya," Mo'minxo'ja Vobkendi, Fozil G'ijduvoni, Salohiddin domla ("no'g'oy maktab"), A. Shukuriy " (Alifboyi Qur'oniy)," Munavvarqori Abdurashidxonov, A. Burhonov, Saidrasul Saidazizov "Us todi avval," Behbudiy "Risolai asbobi savod," "Risolai jug'rofiya umroniy," Munavvarqori "Adibi avval," "Adibi soniy," Abdulvohid Burhonov "Rahbari xat," Avloniy "Birinchi muallim," "Ikkinchi muallim," Rustambek Yusufbek o'g'li "Ta'limi avval," A. Ibodiyev "Tahsilul alifbo".

After Uzbekistan gained independence, along with the large-scale development of the political, economic, and social spheres, special attention was paid to the restoration of our true history. An example of this is the publication by the first president of our country, I.A. Karimov, of his work "There is no future without historical memory." In particular, this work provides some information about the scientific heritage left by our Jadids in history and their struggle for the country's independence. Let us pay special attention to the history of the origin of this movement.

Progressive forces, thinking about the future of the nation, existed among practically all segments of the population - artisans, farmers, merchants, landowners, clergy. The intelligentsia initially decided to begin the struggle against Tsarism by awakening the people from centuries of backwardness - from the political and educational front. In such historical conditions, the Jadid movement found a favorable foundation for its development in the Turkestan region.

From among the Jadids emerged accomplished scholars, modern knowledgeable specialists in industry and agriculture, and cultural figures who dreamed and fought for the prosperity of the country and the independence of their homeland. In the struggle of the Jadids for the independence of Turkestan, the following directions were predominant: expansion of the network of new-method schools; sending talented youth to study abroad; establishing various educational societies and theater troupes; publishing newspapers and magazines, and building a national democratic state in Turkestan by raising the socio-political consciousness of the people.

New method schools are educational institutions that have reformed the teaching methods and programs of Muslim schools, taught children literacy in their native language, and promoted innovative ideas. Initially founded in 1884 in the city of Bakhchisaray, Crimea, by the educator Ismailbek Gasprinsky, it was a school of "usuli savtiya tadrijiya" ("developing sound method").

The development of trade and industry in Turkestan at the end of the 19th - beginning of the 20th centuries created the need to train individuals capable of managing these spheres. Centuries-old schools did not provide young people with the necessary secular knowledge and skills. Therefore, schools with a new method of education began to open.

In 1893, with the permission of the Emir of Bukhara, Abdulahad Khan, and through the efforts of Mo'minxo'ja Vobkendi and Domla Fozil of Gijduvon, the first new method school was opened. My next New Method schools in Uzbekistan. It was opened in 1898 in Kokand by Salohiddin domla and at the cotton factory in Samarkand by Tatar teachers (Uzbeks at that time called such schools "Nogai schools"). Starting in 1900, New Method schools were opened in Tashkent by Munavvarqori Abdurashidkhanov, a prominent representative of the Jadid movement, and in Samarkand by Abduqodir Shukuri (Shakuri). Such schools were opened in Andijan, Namangan, and the Khiva Khanate. In 1908, another new method school, founded by A. Burkhanov in Bukhara, was soon closed. In new-method schools, a transition was made from the school-based individual teaching method to classroom teaching methods, and visual aids such as geography maps, globes, and others appeared in the classrooms.

In new-method schools, literate children were taught the sound method - savtiyaaa in their native language. Schools were primarily primary schools, consisting of grades 1-4. From the 1913/14 academic year, a two-stage system began to be implemented in some places. The schools in this system were called model schools, and their 1st stage was called tahziri (primary) classes, and the 2nd stage was rushdi (higher) classes. In particular, the model school of M. Abdurashidkhanov, the school of A. Shukuri in Samarkand, and the school of A. Ibadiyev in Kokand also began to operate in the rushdi (higher) grades (5-6 grades).

Special buildings have not been built for new-method schools. They were private, and in many cases, the school used the teacher's own house or some vacant residential building, as well as the outer courtyards of some individuals. Tsarist officials, fearing that such schools would contribute to the growth of national culture, considered them dangerous for the Tsarist regime. Therefore, various measures were taken to suppress their activities.

In particular, in 1911, a decision was made that in local schools (except for Russian-native schools), teachers should be of the same nationality as students. On the basis of this decree, Tatar teachers were dismissed, and several dozen new-method schools were closed. New-method schools did not have a single officially approved curriculum or program. Lessons were conducted based on curricula and textbooks developed by specific school principals and teachers. For example, A. Shukuri, together with Behbudi, created the curriculum and plan for the 1st and 2nd grades of his school.

In the New Method schools, along with secular subjects, religious lessons were also taught. Along with the alphabet book, "Alphabet of the Quran" has also begun to be taught. Secular subjects such as physics, chemistry, geometry, arithmetic, and geography were taught, and in some schools, Russian was also taught from the 4th grade. Exams in Russian were held at a two-stage Russian-native school in Tashkent, and students' knowledge was assessed on a 5-point scale. New method schools did not have textbooks and teaching aids in the Uzbek language for upper grades in such subjects as physics, chemistry, geology. Teachers were forced to use manuals published in Tatar and Turkish on these subjects. Some teachers wrote their own textbooks and taught on this basis. Saidrasul Saidazizov wrote and published the textbooks "Us todi avval" (1902), Behbudi "Risolai asbobi savod" (1904), "Risolai jug'rofiya umroniy" (1905), Munavvarqori "Adibi avval," "Adibi soniy" (1907), Abdulvohid Burhonov "Rahbari xat" (1908), Avloni "First Teacher" (1910), "Second Teacher" (1912), Rustambek Yusufbek ugli "Ta'limi avval," A. Ibodiyev "Tahsilul alifbo."

The government did not provide any assistance to the New Method schools. The schools operated on funds received monthly from the children's parents, and teachers were paid from these funds. At the

end of May, exams were held in New Method schools with the participation of parents and guests. In the exam, the children demonstrated that they learned to recite Quranic verses by heart, read and write in the Uzbek language, and learned 4 operations in arithmetic. New-method schools were the first stage of modern Uzbek national schools. Based on the experience of these schools, not only alphabet and reading books were created, but also the first textbooks, such as "Turkish Rules" and "Spelling," which covered the rules of the Uzbek language. Until 1918, there were 104 new-method schools in the territory of Uzbekistan, in which 10,343 children studied. My new method schools. From the 1918/19 academic year, they were converted into state schools and were called public schools.

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