

## THE HISTORY OF THE DEVELOPMENT OF NEW METHOD SCHOOLS IN THE JADID MOVEMENT IN TURKESTAN

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**Annotation:** This article analyzes the formation of new method schools within the framework of the Jadid movement formed in Turkestan at the end of the 19th and beginning of the 20th centuries, their goals and objectives, innovations in educational content, and their role in social life. Jadid educational reforms, new curricula, textbooks, and innovations in teaching activities are covered based on historical sources.

**Keywords:** Jadidism, new method schools, enlightenment, reform, education system, national revival, Turkestan.

**Introduction.** In the late 19th and early 20th centuries, social, political and cultural changes took place in the life of the peoples of Turkestan. During this period, the idea of lifting the people from ignorance and illiteracy, awakening national consciousness through science and enlightenment was manifested in the form of the Jadid movement. The Jadids set themselves the goal, first of all, of reforming the education system. They updated the teaching methods in old schools and madrasas and established "usuli jadid", that is, schools of a new method.

In the process of studying the spiritual heritage of the Jadid enlighteners, the effective use of the pedagogical teachings created by them, the methods, methods and means used, and the approach to the views of the Jadid enlighteners from the perspective of a new era are of important pedagogical importance. In this case, the effective use of the student's potential for self-development creates an important pedagogical and didactic opportunity. The Jadid movement in Turkestan. The opening of a new method of education. The Jadid movement has formed a separate stream of socio-educational thought among the peoples living in Turkestan. The political struggles of the Uzbek Jadids have reached such a level that even the police, who evaluate every action politically, have initiated cases against them.

The educational services of Mahmudkhodja Behbudiy, Munavvar Qori, Abdulla Avloniy, and Abdukadir Shakuriy in organizing new Usul teachings At the beginning of the 20th century, dozens of "usul-ijadid" teachings were opened in Tashkent, Samarkand, Bukhara,



and the cities of the Fergana Valley. Among their graduates, outstanding figures emerged who had a strong positive impact on the national awakening of the spiritual and enlightened world of Turkestan.

The stay of the great enlightener and thinker Ismailbek Gaspirali in Turkestan in 1892-1897 caused his ideas to spread even more rapidly. It motivated the most selfless and patriotic youth of Turkestan to intensify their activities towards the realization of the national identity of the people and national unity. Mahmudkhuja Behbudiy became the standard-bearer of this struggle in Turkestan. He spent his whole life on the path of taking root of the ideas of Jadidism. In order to see with his own eyes the technical, scientific and political development of the developed countries of the world, he traveled to the countries of the West and the East in 1899-1900. During this trip, he also visited the House of Allah. After returning from the trip, he showed enthusiasm for the opening of a new method of education. Behbudiy was one of the first to organize such education in Samarkand in his home in 1904. Mahmudkhoj Behbudiy wrote a drama called "Padarkush" in 1911. In this work, he wrote about his favorite theme: calling everyone to become educated and overcoming the scourge of ignorance. When Mahmudkhodja Behbudi propagated the ideas of educating the youth of Turkestan, he envisaged the training of two categories of educated people: those in one category - people with religious education: they should protect the purity of Islam as religious mentors of the nation, and those in the second category - people with secular knowledge, who should protect the interests of Muslims in social life. He writes as follows: "The scholar from Egypt will be a secular person, and he will make our religion and nation prosperous in this world and the hereafter. Those of us who studied pedagogy, law, philosophy, science and justice in Petersburg will become doctors, teachers, legal experts and rulers, and will interfere in state affairs and government positions and benefit you. Having studied these sciences, one can enter the royal positions described above and serve religion and nation, homeland and state. " During his multifaceted and fruitful work to implement these ideas, Behbudiy not only widely promoted the ideas of enlightenment and progress, but also hired Abdukadır Shakuriy, who was a teacher in his village, and gave the outside of his yard for education, and the children were educated for free. He also sent his eldest son Masud and daughter Parvin to Shakuriy's education. Behbudiy took on all the material costs of the new method of education opened in his house. Mahmudkhoj Behbudiy throughout his conscious activity only protected the interests of the people, fought to make the people happy and his children literate. "Address to the Youth"



written in 1914 In his article... Islam is such a religious text and a potential development that the more modern science is studied, the more a person's faith in Islam will be firm... even if you have to sell your property, spend it on your son's modern education...", he emphasizes.

Munavvarqori Abdurashidkhanov is a devotee of the homeland and nation, an enlightened and political figure who ruthlessly exposed the tsarist and Soviet manifestations of colonialism, a tireless fighter, and a major representative of the Jadid movement. Munavvarqori, who was the spiritual leader of the nation and made a great contribution to the national awakening at the beginning of the 20th century, was born into a religious intellectual family in the Darkhon neighborhood of the Shayhontohur district of Tashkent. His father, Abdurashidkhan, was a madrasah teacher, and his mother, Khosiyakhan, was the matron of the neighborhood. Munavvarqori received his first lessons from his parents and from the neighborhood pedagogical education. Then, after studying in the madrasahs of Tashkent and Bukhara, he became a mature intellectual of his time. Since 1904, he has been actively involved in socio-political and enlightened activities. It rose to the level of a school of fighters against the colonialists. Along with Behbudiy, Munavvarqori also assumed the difficult task of being the initiator and practitioner of the opening of Jadid education, the founder and editor of newspapers and magazines related to the Jadid press, and the promoter of Jadid theater. With these merits, he has earned a worthy place in our history as a patriot who, in harmony with his name and person, illuminated the enlightened future and path of independence of our nation, and also called upon our nation from the sleep of darkness to national awakening and awakened it. Munavvarqori, who sincerely looked at the "usuli savtya" education, correctly understood the spiritual and cultural isolation in which the tsarist government was keeping the population of Turkestan and the measures to get rid of it depended only on a drastic reform in pedagogical education, and actively fought against the colonial method of governance of the tsarist government: for this purpose, in Tashkent, progressive intellectuals and various groups formed the "Turon" Jadid society. As he himself emphasized: "The Jadids wanted to destroy the tsarist government. It is no secret that our political task and goal are the same." Munavvarqori, understanding that the only way to provide secular knowledge to Muslim children as the Turkestan region embarks on the path of economic and cultural development, is, first of all, to reform the existing old pedagogical education and madrasahs, and to create new educational branches, and is committed to opening up a new method of pedagogical education in contrast to the Russian-system pedagogical education. He firmly set to work, realizing the need to



completely reorganize education in order to uproot the national disintegration that had arisen as a result of the indifference and intolerance of those who had become rich through usury, who were materialistic among the people, who did not develop trade and did not seriously care about the development of crafts. Therefore, in 1901-1904, with the help of his Crimean friend Rasim Kishod, he opened a new pedagogical school in Tashkent called "usulisavtya" or a new method. He tried to open pedagogical education first in his own yard, and then in other places. In this work, his uncle's sons, Hasan Khoja and Eshon Khoja Khani, closely assisted him. The writer Mominjon Muhammadjonov tells this story in his book "Tryings of Marriage": "...sheikh Khovand Tahurdahalik opened a school in Mirda - a hojaboy's hotel, and for a year or two he has been teaching children with a man named Abdusami Qori... I walked around the classrooms and observed the children's studies. Currently, there are four classes of primary education, and it is quite organized: blackboards, and there are even complete maps of the continents of the Earth. ... The first reason for the introduction of this new school system in Tashkent was Munavvarqori, who drew up the entire program. " Munavvarqori viewed the new method of pedagogical education, called "blasphemy" by the ancients, as a source of knowledge and enlightenment, a new spirituality, a place of spirituality, a propaganda center that would prepare the people, whose national pride and dignity were crushed under the oppression of the tsarist colonialists, for the struggle for national independence. He understood well that without reforming pedagogical education, it would be impossible to change the minds of people. Several hundred children studied in the new method of "Namuna" school education opened by Munavvarqori. In this pedagogical education, talented young people with serious training worked as teachers. Munavvarkori himself wrote and published articles in the new sound ("usulisavtya") method for new school education - "Adibi avval" ("First writer", 1907) and "Adibi soniy" ("Second writer", 1907), "Earth" ("Geography"), "Air" (1907). These were reprinted several times as the main articles for new education in the country. So, Munavvarkori and his comrades did not limit themselves to helping the poor and sick through this society, but also sent their students to higher educational institutions in Russia and Turkey. He not only attracted members of the "Turon" society to such a worthy cause as making the nation's children literate, but also attracted the attention of local wealthy people and attracted their attention to this good cause. Munavvarqori worked as the Turkestan Education Inspector since 1922, and then as the inspector of the old city education department of Tashkent. He participated in the All-Turkestan Congress of Education Workers held on March 23-25 of that year and was



elected to the education department. Later, he taught Uzbek language and literature at the Alisher Navoi Educational and Training Institute and various pedagogical educations. In Munavvarqori's story "Love of Kindred", ideas such as courage, honesty, piety, kindness are put forward, and in the story "Devpechka" - hard work, not putting off today's work for tomorrow, teaching and respecting one's father's profession. In the story "How did he fall into slavery?", children are given advice on how to be kind, honest, literate, and appreciate youth. After all, such topical issues of upbringing that Munavvarqori promoted in his works have not lost their relevance even today.

**Work on independent educational tasks.**

1. Explain the Jadid movement in Turkestan. Describe the opening of new-style school education.
2. Explain the educational services of Mahmudkhoj Behbudi in the organization of new-style school education.
3. Explain the educational services of Munavvar Korir in the organization of new-style school education.
4. Explain the educational services of Abdullah Avloni in the organization of new-style school education.
5. Explain the educational services of Abdukhodir Shakuri in the organization of new-style school education.
6. Describe the social and educational thought of the Jadid movement in a qualitative manner.

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