

EDUCATIONAL AND METHODOLOGICAL SUPPORTS BY THE JADIDS IN PUBLICATION OF TEXTBOOKS

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Abstract:

This article analyzes the creation of textbooks and teaching aids for the new method schools, as well as the opinions of representatives of the Turkestan Jadidism about education. The author explored the futurological aspects of the ideas of enlightened Jadids about the effective use of the ideas of patriotism, diligence, literacy and tolerance for national development, as well as the factors that develop the country through innovative way of thinking.

Keywords: Turkestan, modern educators, public education, education, youth, science, modern schools, Mahmudhoja Behbudi, Munavvar Kori-Abdirashidkhanov, Abdulla Avloni, Hadji Muin, S. Ayniy.

Introduction

At the beginning of the 20th century, the Jadid movement played a essential role in the development of education, the dissemination of knowledge, and the involvement of representatives of the local people in education. Schools sprang up in various regions of Uzbekistan on the initiative of the educators.

Reforms and transformations in education were accompanied by the introduction of new teaching methods, "Usul savtiya" (hearing method), " usuli jadid " (new method) - these terms, concepts were widely used and pointed to new phenomena in public life.

The first stage of the Uzbek renaissance was started in the 20s of the last century by representatives of the Jadid movement. This historical process is directly related to the educational activities and dedication of Mahmudhoji Behbudi, Abdukadyr Shakuri, Saidahmad Siddiqi, Munavvarkari Abdurashidkhanov , Abdulla Avloni , Chulpan , Iskhokhon Ibrat , Abdulla Kadiri and others. They made a huge contribution to the development and flourishing of the national press, theatrical art, and new literature.

The Uzbek people made a worthy contribution to the development of the Renaissance in the 9th-12th centuries, the second stage in the 15th-15th centuries, and, consequently, to the development of the entire human civilization. In this regard, the President of the Republic of Uzbekistan noted: "The third Renaissance in our country could be realized in the 20th century by our enlightener ancestors. They considered the hadith "There is no salvation but knowledge, and there can be no salvation" as a living faith [2].

The reformism of the Jadids in public education dictated the need for them to publish textbooks and teaching aids for new method schools. The successful activity of the Jadid educational institutions largely depended on the presence of a wide educational and publishing work of new methodologists . Therefore, this sphere of activity of the Jadids acquired vital importance.



LITERATURE ANALYSIS

Foreign scholars such as Adib Khalid, [3] S. Dudoignon, [4], Hisao Komatsu, [5] and I. Baldauf [6] have covered a number of studies on the activities of the Jadids. In the countries of the Commonwealth of Independent States , such scientists as R. Khodzoda [7] , N. Gafarov [8], Ya.G. Abdullin ,[9]. It should be noted that the above authors mainly analyzed the content of the ideas of the Jadids in the field of art, pamphlets, and the history of society. Social scientists, famous scientists I. Muminov, [11] Kh. Vakhidov, [12] D. Alimova, [13] B. Kosimov, [16] H. Boltaboev, [17] Sh. Madaeva, [18] G. Makhmudova, [19] A. Khudaikulov, [20] Sh. Turdiev, [21] D. Amridinova, [23] studied a number of works of the Jadids. On the basis of an independent approach, the content of the studies of the Jadids of social and spiritual life, their critical views, conceptual views that reveal the process of development of society are studied.

METHODS

In preparing the article for publication, historical, critical, analytical, synergetic methods of philosophical research, the use of scientific sources, the classification of materials and the generalization of independent conclusions were used. The methodological basis of the article is the works of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, Decrees, conceptual ideas expressed in the work of the head of state “Strategy of New Uzbekistan”. Decision of the Cabinet of Ministers of the Republic of Uzbekistan on in-depth analysis of the heritage of the Jadids, national history, spiritual and scientific history of the country, scientific achievements of the First and Second periods of the Renaissance. The monographs of individual authors are a source in the study of the heritage of the Jadids, materials of scientific conferences, scientific articles, and are also used to analyze the economic views of representatives of the Jadid movement, to form independent conclusions. It should be noted that in order to summarize the economic views of the Jadids, articles published in prestigious journals included in the SCOPUS system were taken as a scientific source .

RESULTS

The contribution of the modern intelligentsia of Central Asia to the development of public education and science, the creation of textbooks and teaching aids for schools of a new method, a comprehensive study of their spiritual heritage, ideal generation, individual spirituality, their views on education are studied in the article. The modern ideas of the ancients can be used to educate the younger generation as worthy successors. At the end of the 19th - beginning of the 20th century, modern educators of Turkestan analyzed the issues of instilling humanitarian, patriotic, socio-economic, scientific-philosophical, spiritual and ethical views in the minds and hearts of young people and the formation of a culture of hard work, intellectuality and innovative thinking in their worldview. In an effort to master the scientific and theoretical heritage of the world's leading educators, such as Mahmudhoja Behbudi, MunavvarKori Abdirashidkhanov, Abdulla Avloni, A. Shakuri, Haji Muyin, S. Ainy, textbooks, teaching aids, in-depth study of modern knowledge, the application of these ideas in public life and our country, its significance in development was studied.



DISCUSSION

One of the supporters of the Jadids, the Tashkent teacher Saidrasul Azizi (1886-1933) compiled the first alphabet "Ustodi avval" ("First teacher") in the Old Uzbek language in relation to the sound method of teaching. This very popular manual appeared in 1900, then in a short time it went through 17 editions in different editions. So, in 1909, this textbook was published with a circulation of 2000 copies. At one time, after graduating from an old-method school and a madrasah, the author of the first textbook taught at a Russian-native school. Members of the clergy treated him with hostility and gave him the nickname "kofir" (infidel). Academician V.V. Barthold calls Saidrasul Azizi is one of the local teachers who introduced some reform in pedagogical work. He writes: "Native teachers themselves introduced some reforms in teaching. SeyidRasul SeyidAzizov (Saidrasul Azizi - N.G.) compiled the alphabet for teaching literacy using the sound method (Ustadi avval, "First teacher") "[28] In 1905, the Russian Turkestan newspaper, noting the merits of S. Azizi's textbook, recognized it as original and useful[29].

The continuation of the textbook by S. Azizi under the title "Ta'lim-us-soni" ("Second education") was written by a Kazakh jadid Aliasqar Bayramali ibn Kalin (Kalinin), who was fluent in Tajik and Uzbek. For didactic purposes, the author and compiler used samples of Russian classical literature - stories by Leo Tolstoy and Krylov's fables. The first edition of A. Bayramali's reader was published in 1903 in 2 thousand copies.

One of the first textbooks for new method schools in Tajik language was the primer "Bayon-ul-khuruf" ("Clarification of the letters") by Saidahmad Basil Samarkandi (1870-1925), which was published in 1903. According to S. Aini, "Muminlaikh (named author, i.e. Vasli.) compiled a textbook on the grammar of the Arabic language. He, on the model of the Arabic language, compiled a grammar of the Persian language. After the appearance of new method schools in Samarkand, he compiled several textbooks for these schools in Persian, and also wrote several scientific and historical essays"[30]. S. Vasli was the author of the textbook on Arabic and Persian "Mukaddimai sarfu nahwi arabi ham namunai sarfu nakhvi forsi" for new method schools with Tajik as the language of instruction. According to the literary critic A. Makhmadaminov, Saidahmad Vasli owns several more textbooks, such as, "Nafu - t-tolib", "Alfavoid - l- mabsuta", "Adab -ud-din", "Al-kalom -ul - afkham fi manokib - ul-Imom-ul Azam", "Madaniyat va vasoifi", "Shariati islomia va tarakkiyoti madania", Persian translation "Ibodoti islomiya", "Zajru- l-magruv" and others in Tajik, Uzbek and Arabic[3].

Mahmudhoja Behbudi is considered one of the first authors of textbooks and teaching aids for teachers and students of new method schools in Central Asia. He was actively engaged in publishing activities and was the author of such educational and methodological books as "Alifboi maktabi islomiya" ("The ABC of the Islamic School" 1906), "Asbobi savod" ("Object of Knowledge", 1906), "Muntahaby chugrofiyoi umumi" ("Selected in General Geography", 1906), "Kitobat-ul-atfol" ("Book for Children", 1908), "Amaliyati islomiya" ("Islamic Behavior", 1908), "Mukhtasari tarihi Islam" ("A Brief History of Islam", 1909), also the Map of Turkestan, Bukhara and Khiva (1913), etc. These textbooks by M. Behbudi were constantly advertised on the pages of the Samarkand newspaper and the magazine "Oyina" [25].

Mahmudhoja Behbudi tutorial "Kitobat-ul-atfol", republished several times in Tajik and Uzbek, provides an elementary but necessary ethical education. It consisted of materials on spelling and counting. Moreover, it contained not only samples of writing numbers and letters, but also



materials necessary in life even for adults. Its content was determined by the needs of life and, above all, by the intensification of office work and the desire of the Jadids to more actively involve personnel from the local nationality in the administrative apparatus. At the same time, the book taught children how to conduct business and personal correspondence. And here the author adheres to the position of " Khair ul-umuri avsatuho "- " In every case, the golden mean is good, "that is, he calls for restraint, poise, objectivity in letters where a person tries to characterize events and people.

Mahmudhoja Behbudi was the publisher of the "Map of Turkestan, Bukhara and Khiva" (1913), which includes detailed information about the geography of these countries, their population, internal Central Asian railways, the movement of ships and the sights of the cities of the Turkestan region, especially Samarkand, in particular about the observatory Ulugbek with a description of its history, illustrations of the plan and general view.

M. Behbudi 's textbooks , judging by the ads placed in succession in several issues of the Samarkand newspaper, were very inexpensive. Despite this, M. Behbudi informed readers that the textbooks and manuals he created would be sold to schools at a 25% discount from the price indicated in the newspaper. The ads themselves were printed very brightly and in a conspicuous place on the first page of the newspaper and reprinted for three months - from July to September in 1913. Ads for the sale of M. Behbudi 's textbooks at affordable prices were also given by the magazine "Oyina" in 1913-1914 .

One of the first textbooks and teaching aids for the new method schools of Central Asia was a book compiled by a Tashkent Jadid Munavvar Kari Abdurashidkhanov . For his new method schools in 1907, he wrote textbooks for teaching literacy and language " Adibi avval " ("First mentor") and " Adibi soni " ("Second mentor"), which were "widespread and accepted also in some Russian-native schools"[33].

Peru Munavvar Kari Abdurashidkhanov also owns textbooks on religious topics. In particular, he was the author of the manual " Tajvid " ("The Correctness and Purity of Singing Spiritual Songs"), which was intended to facilitate learning the correct reading of the Qur'an, and was compiled in the form of questions and answers. Munavvar Kari also in 1912 prepared such books for pupils of Jadid schools as " Havoiji diniya "(" Muslim Catechism ") ," Tarihi anbiyo " ("History of the Prophets"), " Tarihi islomiya "(" History of Islam ") , etc., so that in a very easy and accessible form, children can study the origins of Islam, the life of Muhammad and the history of the spread of Islam [3].

Jadid teacher from Samarkand Abdukadyr Shakuri wrote textbooks for his school, for the publication of which he used his own funds. An example would be his textbook " Rahnamoi savod "(" Guide to the letter ") , co-authored with Khoja Muin Shukrullo. Also, A. Shakuri wrote " Jome'-ul-hikoyot " ("Collection of stories") [35], which was an anthology composed of short but instructive stories of the classics of world literature - from Firdousi to Krylov's fables and the story of Leo Tolstoy and « Zubdat-ul-ashhor yohud adabiyoti milliy forsi va turki” (“Collection of poems or national Persian and Turkic literature”) [29].

Hoji Muin Shukrullo was the compiler of the anthology " Guldastai adabiyot" ("Bouquet of Literature") [29] and the author of the textbooks "Khonish" ("Reading"), " Rohbari savod " ("Leading by literacy"), etc., which were published in " Nashriyoti Shakuri ". Note that information about these books is given in most issues of the magazine «Oyina», which could be



purchased at the editorial office. For example: " Guldstai adabiyot " - recently printed on top quality paper, 25 pages, in Kalami handwriting . Content: Persian and Turkic, national, religious, edifying poems. The poet and compiler Khoja Muin is a teacher, the son of Shukrullo. Can be purchased from Oyina edition . The cost is 13 cents. Postage from the editorial office, a discount is provided for schools and distributors ” [26].

Abdullo Avloni in the period from 1909 to 1917 wrote such textbooks in Uzbek as “ Birinchi muallim " ("First teacher"), " Ikkinchi muallim " ("Second teacher"), consisting of 6 parts, " Adabiyot yohud milliy she'rlar " ("Literature or national poems") in 4 parts, " Gulistoni maktab " ("Flower garden of the school"), etc. The book "The First Teacher" was intended for the primary classes of the Jadids ' new method schools . It was such a necessary effective textbook that until 1917 it was reprinted 5 times. The book "The Second Teacher", reprinted 3 times, was aimed at developing oral speech, correct intonation and figurative reading of students. It contains more than 50 poetic and prose works, including free translations of L.N. Tolstoy and I.A. Krylov.

The methodical activity of one of the recognized leaders of the Jadids of Bukhara, Sadridin Aini, was very productive. He was the author of such textbooks and books as " Tartil-ul-Kuryon " ("Proper reading of the Koran", 1909), " Zaruriyoti diniya "(" Religious prescription ", 1914) and " Tahzib -ussibyon " ("Education of youth ", 1910 - first edition; 1917 - second edition), compiled in the Tajik language. These works were widely spread among the Bukhara Jadid schools and are also accepted in some Jadid schools of Turkestan, in particular, in the new method school " Maorif " ("Enlightenment"), organized by Mullo Sharif under the patronage of Ismatullo Rahmatullozoda in his house in the Orif Khoja quarter of Samarkand. S. Aini in 1915 presented this school with 7 copies of his book for reading " Tahzib -us siben " [30].

“ Tahzib -ussiben ” by Sadridin Aini is a kind of textbook in the form of correspondence between a father and his son Muhammad Farid, the latter with his mother, brothers and sister. Letters call for mastery of knowledge, bring up interest in life, in all living things. From the letters one can see how important S. Aini attached to the common goals of parents and children, the connection between the family and the school. In these letters, S. Aini creates a prototype of a cultural family. It is noteworthy that the mother of Muhammad Farida and his sister Zaynab in the above letters act as highly educated people of their time. The mother replies to her son's letter: “Study. Be human. Then , to the best of your ability, you will serve your Motherland, your people and your nation. It is an honor for me that I brought up one figure of a cultural nation” [30].

It should be noted that the following moral standards are indicated in this book for youth: to be well-mannered, humane, to strive for knowledge, to be honest, intelligent, respect and listen to parents, to be neat in everyday life, to love nature and life on earth, to help the poor, not be wasteful, etc.

CONCLUSION

In conclusion, it should be noted that the compilation and publication of educational and methodological books and didactic and pedagogical manuals by the Jadids became an important area of their book publishing activities, which contributed to the formation of secular and other European elements in the educational and publishing business in Central Asia at the beginning of the 20th century. Prominent representatives of Central Asian Jadidism made a significant contribution to this process. Saidrasul Azizi , Saidahmad Vasli , Mahmudhoja



Behbudi, Abdukadyr Shakuri, Sadriddin Aini, Abdulvohid Munzi, Siddiquiy Ajzi, Hoji Muin Shukrullo, Munavvar -Kary Abdurashidkhanov, Muhammad Rasuli, Ismatullo Rahmatullozoda, Majid Kodyri, Hamza Hakimzade Niyazi, Abdullo Avloni and others.

All teaching aids and books written and published by the Central Asian Jadids have replaced the texts of medieval authors that are very little understood by children, now giving easy and entertaining reading. True, most of the compilers of such books for school reading imitated the textbooks of Turkish and Tatar teachers, but some (S. Ayni) were independent and original. Such textbooks competed very successfully with the works published in an abbreviated form, intended for the old-method schools.

Jadids made a great contribution to the development of science, education, art of modern society and national culture. M. Behbudi, M. Abdurashidkhanov, A. Fitrat, Zokirjon Furkat, Sattarkhon Adugaffarov, Akhmad Donish, A. Avlony and many others gave all their strength and knowledge for the prosperity of their homeland, for the upbringing and education of new-minded people of the new generation. Modern Uzbekistan sacredly honors its glorious fathers, selflessly and selflessly serving the motherland and people, continues their best traditions in the new globalizing world.

As President Shavkat Mirziyoyev noted at the opening of the creative art school and museum named after Abdulla Kadyri, our ancestors are Jadids Fitrat, Chulpan, Kadyri, Behbudi, Munavvarkori - did not build houses and did not look for wealth. Their only treasure was the libraries they built with hard-earned money. At present, literary creations of these authors are stored in all information and library institutions of the country.

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