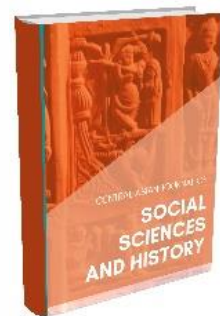




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The Opening of Jadid Schools and their Role in the Technological Development of the Educational Process

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Abstract:

In this article, information about the emergence, opening of jadid schools, the people who have attached to it and their practical importance in the technological development of the educational process is given.

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Introduction. Jadids movement was formed among the peoples living in Turkestan in the capacity of a separate flow of mentality. The occurrence of jadid schools in Turkistan (jadid so means “new method”, “innovation” in Arabic) is directly related to the name of the famous Crimean-tatar figure Ismailbek Gaspirali.

Ismailbek Gaspirali, who was born in 1851, fought intensively in the unification of progressive Democrat ideas with the religious foundations of Islam. Ismailbek Gaspirali, who fought for the national independence of the Turkic peoples, became known to the world as the founder of the accelerated flow. Ismailbek Gaspirali, who was on a trip in many countries, realized that the development of the people depends primarily on education, and began to make radical changes in society from the creation of a new school. The school in a new way, opened by Gaspirali, soon gained fame. The main reason for the mass influx of Jadid schools is became the newspaper “Translator”,

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which was published by Gaspirali from 1883 year. At the same time, Ismailbek Gaspirali created a number of textbooks and manuals for the school he founded. His works devoted to school life in a new way can include textbooks and teaching aids such as “Hujaiona”, “Qirsat turki”, “head of teacher” in the sentence. These works of gaspirali, with the organization of the educational process, requirements for textbooks, didactic and methodical instructions used in Muslim educational literature, made a huge contribution to the development of intensive schools. I.Gaspirali left an indelible mark on the development of public opinion in the Uzbek nation, among other Turkic peoples, including the perfection of true patriot Uzbek intellectuals and pedagogues.[1]

Ismail Gaspirali went to Bukhara and Samarkand from which he came to Tashkent and shared his intentions with the officials of the Turkestan governorship. However, in Tashkent, it did not receive a good pole, and the project was left unethical. On June 8, 1893, he again returned to Bukhara through Samarkand and met with amir, E.J.Lakhzari said that he persuaded her to open a school in a new way. The second method opened the jadid school in 1898 year in Kokand Salahiddin. In the same year, a new method of weaving appeared in the school. In 1899, Shamsiddin and Mannon Kari opened a new method School in Tashkent. In 1903 year, in general, in Turkestan there were 102 primary and 2 secondary schools of jadid. Of these, 6 were in the emirate of Bukhara and 8 were in the Khiva Khanate.

The intellectuals who founded the jadid schools in our country on the basis of the progressive ideas of gaspirali will become the leaders of the national liberation movement in the country. The political struggle of the Uzbek jadids is going to this level, and even the police, which evaluates every action against them, is going to start a political case. Our above opinion can also be proved by the article of the candidate of historical sciences Hamdam Sadigov. H.Sadigov wrote that major Lyakosta, who came to Turkestan in the spring of the year 1906 with the assignment of the second Bureau of the General Staff of France (military intelligence), also mentions Uzbek jadids as the most remarkable and brightest among all the groups and organizations that existed at that time.[2]

Literature review. Educational services of mahmudkhuja Behbudiy, Munawwar Kari, Abdulla Avlani, Abdukodir Shakuri in the organization of new method schools. At the beginning of the XX century, dozens of “method jadid” schools were opened in the cities of Tashkent, Samarkand, Bukhara, Fergana Valley. Among the bitrans, Turkestan was represented by a powerful positive influence on the national awakening of the spiritual world. Their “first”, the father of the jadids of Turkestan Mahmudkhuja is Behbudiy. Mahmudkhuja Behbudiy was born in 19 janvar in 1875 in the village of Bakhshitepa near Samarkand in a spiritual family. His father Behbudkho'ja Soliho'ja was one of the descendants of his son Ahmad Yassawi, and his mother was originally a Khorezm. After the death of his father in 1898 year, he was brought up by his uncle, Judge Mohammed Siddiq, from whom he studied Arabic, Persian in depth. Behbudiy studied at the Samarkand madrasahs, and then at the Bukhara madrasahs. Read without hesitation and persistently, the imam-khatib, then the judge, rises to the level of muft. These careers are considered high-status Sharia.[3]

The fact that the great and thinker Ismailbek Gaspirali 1892-1897 was in Turkistan caused his ideas to spread more rapidly. The most selfless and patriotic youth of Turkestan was the impetus for the realization of the national identity of the people and their activities towards national awakening. Mahmudkhuja Behbudiy became the flag bearer of this struggle in Turkestan. He spent his whole life at the root of the ideas of Rapture. He traveled to the Western Eastern countries for 1899-1900 years to

see with his own eyes the technical-scientific and political development of the developed countries of the world. On this trip, he also visited Bethlehem.[4]

Returning from the trip, the new method shows enthusiasm for the opening of schools. One of such schools Behbudiy was one of the first in Samarkand and was founded in his house in 1904.

Mahmudkha Behbudiy wrote a drama called "Padarkush" in 1911 year. In this work, he penned the idea of his favorite subject — the desire of everyone to become educated, to overcome the scourge of ignorance.

Research Methodology. Behbudiy made speeches on school and education with numerous articles on "of Turkistan region", "progress", "Tujjur", "Khurshid", "Shohrat", "Asia", "Turan", "Hurriyet", "Oina", "Samarkand", "sound of Mehnatkashlar", "great Turkistan", "Salvation", "time" and other Press pages. For example, "the month of Education", "Samarkand method jadida school", "assembly imthon", "history and geography", "Samarkand bookstore and Printing House". In popular scientific articles such as "method in Bukhara" new method schools, its importance, the teaching system can be traced to the development of new education and culture, the benefit of secular sciences, the important educational ideas about the upbringing of a perfect person. So Mahmudkhu'ja Behbudiy defended only the interests of the people during the whole conscious activity, fought for the happiness of the people and for the illiteracy of their children. In the article "appeal to young people", written in 1914 year... Islam is such a religion that the more knowledge is read, the more tightly the religion of man(ng) is Islam... even if you sell your property when it is necessary, give your son(ng) a modern reading...", insists that.[5]

Conclusion. Munavvar Kari and his comrades are not limited to those who are poor and sick through this society, helping students, they are also engaged in sending students to higher educational institutions in Russia and Turkey. He not only attracts the members of the "Turan" society to such a rewarding work as literacy of the children of the nation, but also attracts the head of local rich people and attracts their ethos to this charitable work. Munavvar Kari worked as Minister of education of Turkistan from 1922 year, and then as mubashiri (inspektori) of Old City Education Department of Tashkent, in the P-General Education staff congress held on March 23-25 that year iştirak, azolikka was elected to the school department. Later, Alisher Navoi taught Uzbek literature and literature in the educational and educational institutions and in different schools.[6]

In short, Makhmudkhoja Behbudiy, Munavvarqori Abdurashidkhanov and Shakurids organized schools of a new way to make the people literate in quick and short opportunities. Each of them compiled programs and textbooks for their schools, created textbooks and manuals. In addition to giving religious knowledge, they set up a teacher of geography, Persian, Arabic, Russian TL, at the same time as teaching writing, reading, counting. Behbudiy, Munavvarqari, when the Shakurids wanted to realize their goals by making the higher stratum of the people educated, Abdulla Avlani put forward the actual idea for all periods that science is such an instrument that with its help it is possible to change the whole ijtimaiy system to the better side, but for this it is necessary to add together the interests of.

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