

**"THE PEDAGOGICAL LEGACY OF MUNAVVAR QORI
ABDURASHIDKHONOV AND THE EDUCATIONAL
PRINCIPLES OF JADIDISM"**

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ANNOTATION: *This article analyzes the pedagogical legacy of Munavvar Qori Abdurashidkhonov and his contributions to the educational principles of the Jadid movement. The Jadid movement emerged in Central Asia with the aim of reforming education and promoting national awakening. Its core principles included the dissemination of scientific knowledge, the integration of national and modern education, and the modernization of pedagogical methods. Munavvar Qori played a key role in these reforms by establishing new-method schools and introducing innovative teaching approaches. This study explores his contributions to educational reforms, his teaching methodology, and the relevance of Jadid principles to the modern education system.*

Keywords: *Munavvar Qori Abdurashidkhonov, Jadidism, pedagogical legacy, educational principles, new-method schools, modern education.*

АННОТАЦИЯ: *В данной статье анализируется педагогическое наследие Мунаввара-кори Абдурашидханова и его вклад в образовательные принципы джадидизма. Движение джадидов возникло в Центральной Азии с целью реформирования образования и содействия национальному пробуждению. Его основные принципы включали распространение научных знаний, интеграцию национального и современного образования, а также модернизацию педагогических методов. Мунаввар-кори сыграл ключевую роль в этих реформах, создавая школы нового метода и внедряя инновационные подходы к обучению. В статье рассматриваются его вклад в образовательные реформы, методика преподавания и актуальность джадидских идей в современной системе образования.*

Ключевые слова: *Мунаввар-кори Абдурашидханов, джадидизм, педагогическое наследие, образовательные принципы, школы нового метода, современное образование.*

ANNOTATSIYA: *Ushbu maqolada Munavvar qori Abdurashidkhonovning pedagogik merosi va uning jadidchilik ta'lim tamoyillariga qo'shgan hissasi tahlil qilinadi. Jadidchilik harakati Markaziy Osiyoda ta'limni isloh qilish va milliy uyg'onishni rag'batlantirish maqsadida yuzaga kelgan bo'lib, uning asosiy tamoyillari ilmiy bilimlarni keng targ'ib qilish, milliy va zamonaviy ta'limni uyg'unlashtirish hamda pedagogik metodlarni modernizatsiya qilishdan iborat edi. Munavvar qori o'zining ta'lim sohasidagi faoliyati orqali yangi usul maktablarini tashkil etib, o'quv jarayoniga ilg'or pedagogik yondashuvlarni joriy etdi. Maqolada uning ta'lim islohotlaridagi roli, metodikasi hamda jadidchilik g'oyalarining zamonaviy ta'lim tizimi bilan bog'liqligi o'rganiladi.*

Kalit so'zlar: *Munavvar qori Abdurashidkhonov, jadidchilik, pedagogik meros, ta'lim tamoyillari, yangi usul maktablari, zamonaviy ta'lim.*

Introduction

At the beginning of the 20th century, the Jadid movement, which had spread across Central Asia, did not bypass the Turkestan region. This movement was one of the key stages in the process of national awakening, with educational reform being one of its primary principles. One of the leading figures of this movement, **Munavvar Qori Abdurashidkhonov**, made significant contributions to reforming the national education system, introducing modern science and pedagogical methods.

His pedagogical activities were not limited to establishing new-method schools; rather, they aimed at forming progressive educational principles based on national identity. The **Jadid pedagogy** did not solely focus on religious education but also emphasized secular knowledge. In his works, Munavvar Qori deeply addressed issues of education and upbringing, considering the cultivation of the younger generation through both national and modern knowledge as his primary goal.

This article examines the pedagogical legacy of Munavvar Qori Abdurashidkhonov, his contributions to the educational principles of the Jadid movement, and the significance of these principles in today's educational system.

The Jadid Movement and Its Educational Principles

The Jadid movement emerged in Central Asia in the late 19th and early 20th centuries with the goal of reforming society and modernizing the education system. The Jadid movement was aimed at implementing deep reforms in the field of education, with its main principles focused on introducing modern teaching methods, expanding the range of subjects taught, promoting practical and interactive learning, ensuring educational opportunities for all social classes, and establishing discipline based on humanitarian principles.

➤ Firstly, unlike traditional madrasas, Jadid schools operated with structured curricula, where students sat at desks and visual teaching aids were utilized in the learning process.

➤ Secondly, the curriculum included not only religious studies but also subjects such as mathematics, geography, history, physics, natural sciences, and languages like Russian and

Turkic. This approach aimed to provide students with comprehensive knowledge and develop their practical life skills.

➤ The third principle emphasized practical and interactive learning. Instead of relying on rote memorization, the Jadids introduced methods based on comprehension and application. Additionally, vocational training was considered an essential part of education.

➤ The fourth important aspect was ensuring access to education for children from all social backgrounds. In Jadid schools, wealthy and poor children studied together, and some schools provided free education or supplied necessary school materials to underprivileged students. Moreover, girls' education was also given attention, with special classes organized for them in certain cities, or mixed-gender education systems being introduced.

➤ The fifth principle was discipline based on humanitarian values. Jadid educators rejected punishment and violence as means of discipline, instead advocating for motivation and democratic principles in teaching. It was crucial to establish a respectful environment between teachers and students. Prominent educators like Munavvar Qori emphasized the importance of teachers maintaining a cultured demeanor and strictly prohibited the physical punishment or humiliation of students.

In general, the educational principles of the Jadid movement were scientifically grounded, aimed at establishing modern and practical education. The primary goal was to enlighten society and lead the nation towards progress. Munavvar Qori Abdurashidkhonov was one of the leading advocates of these principles, striving to establish schools and develop a modern teaching system.

Munavvar Qori Abdurashidkhonov was born in 1878 in the Darxon neighborhood of Shaykhontohur district, Tashkent, in an educated family. He was one of the leaders of the Central Asian Jadid movement, a founder of the Uzbek national press and modern schools, an organizer of the new national theater, as well as a writer and poet. He lost his father at a young age and first received education from his mother. Later, he studied at the Mirarab Madrasa in Bukhara but did not complete his education. He returned to Tashkent and worked as an imam and teacher. He also continued his studies at the Eshonquli Dodkhah Madrasa. In 1901, he opened a Jadid school and created special study programs and textbooks for these schools. From 1904, he became active in politics, culture, and social life. In 1906, Munavvar Qori started publishing the newspaper *Xurshid*. Later, he worked as an editor at *Najot* and *Kengash* newspapers and was the chief editor of *Sadoyi Turkiston*. Munavvar Qori was also one of the founders of the Uzbek theater. He used theater to show bad habits in society and to encourage positive change. His theater group was called *Turon* and it worked from 1914 to 1924. After the February Revolution in 1917, Munavvar Qori openly supported the idea of a democratic state for Turkestan. He defended the *Turkestan Autonomy*, which was established in Kokand. In April 1918, he became the rector of Turkestan State University. In the same year, he founded a scientific and educational society called *Turk O'chog'i*. In the 1920s, he led secret organizations called *Milliy Ittifoq* (National Union) and *Milliy Istiqlol* (National Independence). By the mid-1920s, political repression increased, and Munavvar Qori lost all his positions. However, he continued to fight for

national independence. Many famous cultural and literary figures, such as Hamza, Elbek, Oybek, Akmal Ikromov, Abdulhay Tojiyev, Salimxon Tillaxonov, Qayum Ramazon, Bahrom Haydariy, and Mannon Uyg’ur, were students of Munavvar Qori.

Munavvar Qori Abdurashidkhonov's views on education were primarily reflected in the new-method schools and their curricula. These schools provided equal educational opportunities for children regardless of social class. Particularly after 1905, the number of new-method schools increased rapidly, and discussions about them frequently appeared in the press. However, the local authorities of the Russian Empire opposed these reforms, as the Jadid schools promoted literacy and awareness, thereby fostering resistance to colonial rule. Criticism of these schools was often published in the *Turkiston Viloyatining Gazeti*, where they were portrayed as unnecessary innovations. The new-method schools were divided into two stages: the primary level, which consisted of four grades, and the secondary level, which included three or four additional grades. These schools generally provided free education, mainly for boys. However, in cities such as Tashkent, Kokand, and Kattakurgan, special classes were established for girls, and in some places, boys and girls studied together. In 1890, at the age of 22, Munavvar Qori opened his first Jadid school in Tashkent. In 1907, he established another school in his home in the Shaykhantohur district. These schools introduced progressive teaching methods that were not only significant for cultural and educational development but also played a crucial role in social, political, and economic progress. The educational process emphasized literacy, practical knowledge, and vocational training. Munavvar Qori did not limit himself to establishing schools; he also sought to modernize the entire Uzbek national education system. He laid the foundation for a comprehensive educational structure, including primary, general, secondary specialized, and higher education institutions. He believed in fostering intellectual, physical, and aesthetic development in students in a balanced manner. As an educator, he had a deep understanding of child psychology and emphasized the importance of considering students' willingness to learn. He insisted that children should be taught discipline, proper behavior during lessons and breaks, respectful interactions with teachers and peers, and the importance of maintaining books and notebooks. He advocated for disciplinary measures to be applied in a democratic and humane manner. Additionally, he required teachers to follow strict ethical guidelines, strictly prohibiting them from mistreating or physically punishing students. By 1915, Munavvar Qori's school had 150 students, 30-35% of whom came from poor families and received free education along with free textbooks and learning materials. The remaining students paid monthly fees ranging from 50 kopecks to 1.5 soms, with some wealthy parents contributing up to 2 soms. The curriculum included three 50-minute lessons per day, with short and long breaks. In the new-method schools, students were taught in organized classrooms with desks, following a structured curriculum. Lessons were planned according to a schedule, covering subjects such as religion, Arabic, Islamic history, native language, Persian, Turkic literature, history, ethics, geography, mathematics, Russian, and other disciplines. The educational system and textbooks clearly reflected Munavvar Qori's progressive ideas in the field of education.

The Jadid movement was a major educational reform in Turkestan, introducing modern teaching methods, secular subjects, and interactive learning. Munavvar Qori Abdurashidxonov played a crucial role in establishing new-method schools, advocating for equal education regardless of social status, and emphasizing practical knowledge. His contributions extended to journalism, theater, and national awakening. Despite opposition from colonial authorities, Jadid schools promoted literacy and awareness, shaping the intellectual and cultural progress of the region. Today, the movement's educational principles remain relevant for modern pedagogy.

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