



## JADID MAKTABLARINING SHAKLLANISH JARAYONI HAMDA O'QITISHNING NAZARIY ASOSLARI

**Akhrorov Ikhtiyor Doniyorovich**

*Teacher of Bukhara State Pedagogical Institute, Uzbekistan*

*Orcid: <https://orcid.org/0000-0002-3640-7182>*

### ABOUT ARTICLE

**Key words:** Modernity, movement, development, education, training, textbook, press, theater, library.

**Received:** 02.11.2024

**Accepted:** 07.11.2024

**Published:** 12.11.2024

**Abstract:** The contribution of the activists of the Jadid movement to the development of the relevant field, the educational process, teaching methods, the preparation of textbooks and training manuals, as well as the activities of the press and theater, modern literature, based on historical sources, are presented in the article. - theoretically analyzed.

### INTRODUCTION

Critical views regarding the stagnation of the education system, which had completely fallen behind the global development of our country, began to emerge among far-sighted intellectuals and thinkers as early as the beginning of the 19th century. The prominent Uzbek poet and stateswoman Nodirabegim's student, the distinguished historian, writer, and enlightened figure Hakimkhon Tora, son of Ma'sumkhon Tora, after traveling through the cities of Semipalatinsk (Shamay), Omsk, Orenburg, and Astrakhan in Russia, began to view the state, education, and teaching systems of the khanates with a critical eye. He realized how far behind the region had fallen in terms of development. Hakimkhon Tora, who was well-versed in both Eastern languages and Russian, became closely acquainted with the Russian state and education system. He learned that in Russian cities, special orphanages and boarding schools were established for orphaned children, and they were educated at the state's expense. This was a completely new concept for him. In his book "Muntakhab-ut-Tawarikh" (Selected Histories), based on his travels, he writes:

"The governor's soldiers would give such diverse exercises in education that even the intellect was amazed. Upon seeing it, our soldiers' exercises seemed like children's games. The officials in charge of children's care would be occupied with the upbringing of neglected children, and in each city in Russia, they would build special buildings for orphaned children. The state would provide them with clothes and food, and they would assign teachers to educate them. Once they grew older, they would be trained in royal sciences, and they would be called the king's sons."

In 1826, Hakimkhon Tora left the Russian territories and traveled to Turkey and Egypt. In Egypt, he met with Muhammad Ali Pasha and became closely acquainted with his reform activities. He was particularly astonished when Muhammad Ali Pasha sent 40 Turkish youths to Europe for seven years to study various sciences. The notable part was that Hakimkhon Tora was entrusted with the responsibility of leading these 40 youths to Europe. However, due to his return to his homeland, he could not take on this task. Hakimkhon, the sovereign Muhammadali Pasha established and deeply studied new schools where secular sciences were taught. In his work *Muntakhab al-Tawarikh*, he elaborates in detail on issues such as selecting students for schools, the subjects to be taught, and especially providing employment opportunities for graduates based on their talents:

"He arranged for various teachers and secretaries to teach them different sciences. There was a group for Arabic, another for Persian, another for Turkish, a group for French, and one for writing beautiful scripts in Nastaliq. After mastering these sciences, they would be tested and given privileges. Those with special talents in any field would be separated and trained accordingly. Every month, as many as possible would be brought to Muhammadali Pasha's service. Based on their intellectual ability, they would be assigned to positions. A group of young boys would be sent to Hakimkhona to study medicine, and another group to France to learn Western sciences. If they did not benefit from these studies or failed in their training, they would be separated from the program and sent to military service, to become soldiers. There was a strict rule in place for this. When I observed this situation, I was astonished." I hope this helps! Let me know if you need further adjustments or additional context.

Although Hakimkhon Tura could not implement the reformist dreams he outlined in his work within his homeland, his work had a strong influence on the intellectuals and enlightenment advocates of the Bukhara Emirate and Kokand Khanate. This influence can be more clearly observed in the activities of Hakimkhon Tura's contemporary, the reformist Ahmad Donish, especially in his work *\*Navodir ul-vaqoye\**. In this work, Ahmad Donish describes the severe crisis that intensified during the reigns of Amir Nasrullo, Amir Muzaffar, and Amir Abdulahad. This crisis is portrayed in a truthful manner in both *\*Navodir ul-vaqoye\** and in the work of his contemporary, Mirzamuhammad Abdulazim Somiy, *\*Tarixi salotini mang'itiiya dorussaltanayi Buxoroyi sharif\** ("The History of the Manghit Dynasty in the Bukhara Emirate").

In his work, Ahmad Donish ruthlessly exposes the disorder in Bukhara and states that the state cannot survive long under such conditions, using the words of a foreign ruler: "The survival of kings, their health, the prosperity of the country, and the well-being of the people depend on the approval of the soldiers. According to your statement, the lands are ruined, the people are hungry, the soldiers are needy, and the officials and record keepers are tyrants. Under such circumstances, no government can survive for long. Even if the father lives, his children cannot take his place. The discipline of the government is completely broken. Such a country cannot be called a government or a state; it should be called a kingdom of traitors and a government of the powerless."

In the 1850s and 1860s, Ahmad Donish strongly advocated for a radical reform of the educational methods in Bukhara's schools and madrasas. Sadriddin Ayni called him "the bright star of Bukhara" and described how in 1898 (1316 in the Hijri calendar), Ahmad Donish's criticism of the official clerics in *\*Navodir ul-vaqoye\** caused a stir. He harshly criticized the religious scholars and rulers, exposed the corruption between the ulama and the nobility, and boldly pointed out the flaws in the teaching methods and the irrelevance of the curriculum in Bukhara's madrasas. Ayni notes that this led to Ahmad Donish being labeled as a "heretic" by some, but after reading his book, Ayni's perspective on the mullas and the educational system changed significantly: "I realized who Ahmad Maxzum really was. My opinion on the mullas and the education I was receiving also changed."

In the 20th century, the national awakening in the Turkestan region gained momentum. The readership of newspapers and journals such as "Tarjimon" and "Mulla Nasriddin" continued to grow, and the articles dedicated to reformist movements in these publications forced the region's educators to critically reflect on their activities. The first method schools, the Jadid schools, were established, and the need for and attention to teaching the mother tongue and natural sciences increased. Ismail Bey Gasprali's "Khojaji Siblyon" alphabet textbook and the "Teacher's Guide or a Companion for Teachers" methodical manual soon became widely used by Jadid teachers. The leaders and representatives of this movement were young people who had studied abroad or had lived in progressive countries, who had adopted Eastern and Western knowledge and culture, and were thirsty for learning. They sought remedies for the wounds inflicted on the homeland, which was deteriorating under the grip of colonialism and bigotry. The Jadids fought primarily to reform education, fundamentally changing schools and madrasas, and transforming the entire educational system.

The Jadid intellectuals drew from the rich intellectual heritage of the Uzbek people, who had a history of more than a thousand years of development. They relied on universal human values, and at the same time, they were influenced by the thoughts of Ismail Bey Gasprali, the spiritual leader of the Turkic world, on education and school reforms. They also worked closely with the enlightened Azerbaijani democrats like Jalil Mamadgulizadeh and Ali Akbar Tohirzadeh Sobir, and the publications "Mulla Nasriddin" and "Khob-Khopnoma" became extremely popular among Uzbek intellectuals. This movement began to worry the political circles of Tsarist Russia, especially when, in a "Top Secret" directive dated December 31, 1900, the Ministry of the Interior sent a letter to the Governor-General of Turkestan warning about the rise of a spirit that could destabilize the way of life of the 14 million Russian Muslims. The ministry emphasized the activities of Gasprali, the new type of schools, and the issue of teaching the mother tongue in these schools.

The ministry urged authorities to closely monitor those spreading the Jadid ideas, their articles, their connections with "young Turks," and the support they received from centers abroad, especially from Turkey. The directives also sought to gather information about where new-style schools were being opened, who was teaching at these schools, and who was in charge.

Local intellectuals in the Turkestan region, who were better acquainted with the cultural, educational, and political situation than anyone else, were well-known figures such as N. Ostroumov. After arriving in Tashkent in 1879, he had compiled significant material on local leaders and intellectuals in the Turkestan, Bukhara Emirate, and Khiva Khanate regions. Therefore, this important task of monitoring Jadid intellectuals was entrusted to him by the Russian authorities. Based on this directive, Ostroumov sent regular reports to the Ministry of Internal Affairs on individuals such as Is'hoqxon Ibrat, Mahmudxo'ja Behbudiy, Siddiqiy Ajziy, Munavvar Qori, Abdulla Avloni, and others, who were writing articles advocating for the new-style schools, opening such schools, and teaching there. Ostroumov also reported on General Jo'rabek, a former ruler of Kitob, who had established close relations with Gasprali and had become one of the regular readers of the "Tarjimon" newspaper. It was reported that General Jo'rabek had become actively involved in promoting the Jadid method after retiring from the Russian army. Gasprali later paid tribute to him following his tragic death, noting that Jo'rabek, who had previously been an independent ruler of Kitob, had served Russia faithfully and was deeply committed to both military service and education. He had been a devoted reader of the "Tarjimon" from the day it was first published. This translation captures the key points and details in the original text. Let me know if you'd like any further clarifications or additional adjustments!

In connection with this directive from the Ministry, a large gathering of Russian and Russian-native teachers from the region was held in the city of Alma-Ata (Verniy). During the meeting, the participants

demanded that Tatar teachers be prevented from opening schools and teaching, and that educated Tatar intellectuals should not be allowed to live in the Turkestan region, let alone purchase property. Regarding this, Mominjon Muhammadjonov writes the following: “At that time, Tatars from Tatarstan and Azerbaijan had already opened new schools and higher madrasas with the help of wealthy patrons, educating thousands of children in European knowledge. In Ufa, there was the ‘Oliya’ school, in Kazan the ‘Muhammadiya,’ in Orenburg the ‘Husayniya,’ and in the Caucasus, many other schools and madrasas whose names we did not even know. To build these new madrasas, huge sums of money, hundreds of thousands, even millions, had been spent, and numerous requests had been made before the tsar’s officials. In Alma-Ata (Verniy), there was a large meeting of Russian clergymen, and at this gathering, they decided that Tatars should not be allowed to educate Kazakh and Sart children! Educated Tatars should not be allowed to stay in Turkestan! For, they believed, by spreading knowledge among the Sarts and Kazakhs, these people would awaken to new ideas and eventually there would be no bread left in Turkestan for the Russian settlers. Furthermore, it was decided that before teachers could open schools and start teaching, they must submit the new teaching methods, programs, and textbooks to the ‘inspectors’ for review.”

As a result, the Russian and Muslim authorities began to visit Turkestan under the pretext of examining the new schools and teachers. The Russian government's policy towards the Turkic peoples was not aimed at uniting them but, on the contrary, at dividing them. This policy had a strong impact on Ismail Bey Gasprali, who expressed his opinion about it: “What benefit would Russia have if Muslims coming from Russia were not allowed to buy property in the West? Ismail Bey Gasprali, who called for unity in the Turkic world, continued his activities in this regard. In Turkestan, his follower Munavvarqori Abdurashidxonov opened the first ‘new method’ (usuli jadid) schools in 1901, initially in Shayxovand Tahir and later in other parts of Tashkent. These schools were the first to be opened by the Uzbeks after the schools established under Gasprali's leadership in Bukhara and Samarkand in 1893, which had operated for a few months. Mominjon Muhammadjonov, a contemporary and disciple of Munavvarqori, writes about this: “Munavvarqori opened a school in the house of a wealthy man named Mirdadakhaji in Shayxovand Tahir, and for a year or two, he had been teaching children with Abdusame'qori. I went to visit them; they were teaching 15-20 children in a large outdoor space. I observed their classes and saw that it was well organized with desks, a large blackboard, and maps of continents on the walls. I was informed that the ‘new method school’ existed in 9-10 places in the region. The introduction of the new-style schools in Tashkent was mainly due to Munavvarqori, who also created their programs. He was responsible for all aspects of these schools, from daily educational activities to organizing annual exams, training teachers in the ‘savtiya’ method, and providing schools with modern textbooks and teaching materials. His efforts were supported by major intellectuals of the time, including Mahmudxo'ja Behbudiy, the leader of the Jadid movement.

Mahmudxo'ja Behbudiy, in his words, emphasized the importance of educating teachers: “To produce teachers in Turkestan, even if they are not graduates of the Darulmuallimin (teachers’ seminary), every city will at least have one or two teachers familiar with the new method of education. If wealthy individuals are interested in this cause, they should send aspiring teachers to Tashkent to study at Munavvarqori's school, where these teachers will be warmly welcomed. This is the most important need of our nation, and I am confident that such students will be accepted with gratitude.

The text you provided discusses the educational reforms and guidelines introduced by Munavvarqori Abdurashidxon o'g'li (son of Abdurashidxon) for the "usuli jadid" schools, which were part of the modernist education movement in Turkestan. Here is a summary and translation of the key points from the passage:



### **Guidelines for Teachers in Usuli Jadid Schools (by Munavvarqori Abdurashidxon o'g'li)**

Munavvarqori Abdurashidxon o'g'li developed a special set of guidelines for teachers in the usuli jadid schools. These guidelines included the following requirements:

1. Admission Requirements: Children admitted to school should be between 8 and 10 years old.
2. Annual Admission: New students are admitted once a year at the beginning of the academic year.
3. Attendance Records: Teachers must maintain special notebooks with the names of students for each class, recording attendance (marked as present "m" or absent "n").
4. Daily Records: The notebook should also include the date, the name of the day, lessons assigned to students, how well they understood the lessons, and marks for any misbehavior.
5. Class Hours: Classes should begin at 8:30 AM and end at 3:00 PM each day.
6. Teacher's Attendance: Teachers must not skip lessons without permission or a valid reason.
7. Breaks: After each class, a 10-minute break is required.
8. Lesson Duration: Classes should last 50 minutes each.
9. Long Breaks: After three continuous hours of classes, a one-hour lunch break is required. Local students may go home for lunch, while those further away should eat light meals brought from home. Senior students should pray in a mosque or designated room after lunch.
10. Teacher's Focus on Morality: Teachers must pay special attention to the moral and ethical upbringing of students.
11. Respect and Conduct: Physical punishment and abusive language are strictly prohibited. Teachers must treat students with respect, like their own children, and foster love for the teacher and school.
12. Subjects Taught: Lessons and advice should be focused on piety, ethics, and humanity.
13. Weekly Examinations: At the end of each week, a special exam should be held to assess the students' understanding of the lessons. Students who excel will be awarded with "Ofarin", "Tahsin", or "Imtiyoz" certificates.
14. School Calendar: The start and end of the school year should be clearly defined. Lessons should be scheduled monthly, weekly, and daily, with the academic year running from September to early June.
15. Holiday Assignments: During breaks, teachers must give students assignments and a list of books to review.

#### **Disciplinary Rules for Students ("Nizomnoma")**

A "Nizomnoma" (Regulation) was also created, outlining specific behaviors and actions that students must follow. These included:

1. Punctuality: Students must arrive at school on time.
2. No Unauthorized Absence: Students are not allowed to skip classes without a valid reason.
3. No Loud Behavior: Shouting or speaking loudly is forbidden both during and outside of lessons.
4. No Leaving Without Permission: Students must not leave the school or engage in other activities without the teacher's permission.
5. Completion of Assignments: Tasks must be prepared according to the class schedule.
6. No Fighting or Abusing Peers: Physical altercations or use of offensive language among students is strictly prohibited.
7. Obedience: Students must follow the teacher's orders and respect the school's authority.
8. Cleanliness: Students must keep their clothing and headwear clean at all times.
9. Respect for School Property: Students must respect the school premises and all its belongings.
10. Exemplary Behavior: Students should carry out their duties with excellence, ensuring the honor of being a student at the school.

The “Nizomnoma” was displayed in a prominent place at the school and also taught to students during classes.

### **Textbooks Used in Usuli Jadid Schools**

In the first academic year, the following textbooks were used:

1. “Ustodi Avval” (First Teacher) by Sandrasul Saidazizov: This textbook was primarily used for teaching literacy and the mother tongue until Munavvarqori’s own textbooks were published.
2. “Muallimi Soniy” (Second Teacher) by Ali Asqar Bayramali Kalinin: This was another key textbook used until 1907 when Munavvarqori’s own works were introduced.

By 1907, after the publication of Munavvarqori’s own textbooks, including “Adibi Avval” (First Writer) and “Adibi Soniy” (Second Writer), they became the primary textbooks in the usuli jadid schools. These new books were considered more methodologically sound and content-wise more advanced than their predecessors.

1907-1912: After 1907, Abdulla Avloniyning “Ikkinchi Muallim” (Second Teacher), a more pedagogically advanced textbook, began to be used. The work of Avloniyning was seen as more suitable for children because it included more appropriate texts. Munavvarqori himself acknowledged the superior quality of Avloniyning’s work.

- 1912: From 1912, the “Nasoyih ul-atfol” (Advice for Children) by Mo‘minjon Muhammadjon o‘g‘li was introduced as a special textbook. This work, designed for the third-grade students of the Islamic primary school, provided moral advice through simple language.
- Further Curriculum Development: Over the course of the next few years, other significant textbooks were introduced, including works by Mulla Ahmadxo‘ja Elun and Abdulla Avloniy, which focused on reading literature and national poetry.

### **Challenges and Adjustments in the Usuli Jadid Schools**

- Gymnastics: Initially, Munavvarqori included physical education (gymnastics) as a core subject. However, due to opposition from some conservative parents who feared this would prepare their children for military service, Munavvarqori had to remove this subject temporarily. This passage illustrates the meticulous planning, dedication to ethics and pedagogy, and progressive educational reforms that Munavvarqori Abdurashidxon o‘g‘li introduced in the usuli jadid schools, which were aimed at modernizing education in Turkestan while maintaining respect for moral and religious values.

### **Another Key Issue**

As is known, the government did not financially support local schools and madrasahs, or even their teachers. As a result, the salaries of teachers and the costs for purchasing necessary equipment and educational materials were covered by enlightened wealthy individuals, charitable organizations, and sometimes by the students’ families. In addition, parents of students paid school fees ranging from 50 kopecks to 1 ruble 50 kopecks per month (depending on their financial capabilities). Around a quarter of the students came from poor or orphaned families, and they did not pay any fees; on the contrary, they were provided with all the necessary educational tools by the school.

One of the great reformers of Turkistan, Munavvarqori Abdurashidxonov, although he never met Ismail Bey Gasprali in person, was closely familiar with his textbooks, educational guides, artistic and journalistic works, and was influenced by his political views. He followed Gasprali’s example by opening “usuli jadid” schools, teaching, writing textbooks, and training teachers for these schools. Under his direct guidance, great educators and cultural figures emerged, such as Mannon Uyghur, the famous artist, brothers Husanxoja and Eshonxoja Khoniys, Shokirjon and Sobirjon Rahimi, Sameqori, Salimxon Tillakhonov, Qayum Ramazon, Shorasul Zunnun, and Majid Qodiriy. Munavvarqori organized public exams at the "usuli savtiya" schools he founded in Tashkent, based on the curriculum he created. The primary goal of

these exams was, firstly, to demonstrate to the public that the claims of conservative traditionalists who sought to discredit the "usuli jadid" schools were unfounded, and secondly, to stimulate a desire for knowledge and a modern way of life among the people. Therefore, Munavvarqori invited not only parents but also religious leaders, scholars, and prominent intellectuals, as well as wealthy philanthropists who had gained significant influence in the region. Here is an invitation he sent to Is'hoqxon Ibrat in Namangan in 1907:

"Dear Is'hoqxonhoji, We respectfully invite you to attend the annual student exams at the 'Khoniya' school in the Tarnovboshi neighborhood of Tashkent, starting from May 1907. The school administration and students would be greatly honored by your presence. Yours sincerely, Munavvarqori, March 15, 1907."

Such exams contributed to the spread of "usuli jadid" schools throughout the region. By 1903, under the leadership of educators like Mahmudxoja Behbudiy, Siddiqiy Ajziy, Abduqodir Shakuriy in Samarkand, Is'hoqxon Ibrat and So'fizoda in Namangan, Abdulvahob Ibodiy and Ashurali Zohiriy in Khoqand, Abdulvohid Munzim and Sadridin Ayni in Bukhara, and Husayn Kushayev in Khorezm, the network of "usuli jadid" schools expanded rapidly.

Munavvarqori understood that opening "usuli jadid" schools alone was not sufficient, and that textbooks and educational materials were essential. Therefore, in the early years, he sourced religious and secular educational materials, alphabets, and reading books from Istanbul, Kazan, and Crimea. He opened a two-class rushdiya (higher level) alongside the first "usuli jadid" school in Tashkent. This school became renowned throughout Turkistan as a "model school." Munavvarqori believed that the only way to free the region from backwardness and liberate the nation from colonial oppression was through education and the mastery of modern technology. One of his former students, Afandizoda, wrote the following about his efforts: "Munavvarqori believed that the only way to fight the colonial oppressors in Turkistan was through education. He never called for armed rebellion. Our victory depends first and foremost on knowledge and technology," he emphasized, urging youth to continue their education in Istanbul.

Despite facing intense opposition and attacks from conservative clerics, the "usuli jadid" schools gained widespread public attention and spread even to the remotest areas. This expansion caused anxiety among Russian officials and ideologues. In 1909, N. Ostroumov published an article in *Turkestanskiye Vedomosti*, titled "What to do with the new method schools?" In it, he expressed concern about the growing influence of these schools: "The policy of disregarding the old schools in favor of the local ones may have been justified during the first decade of Russian rule, but in the following three decades, it has proven itself to be ineffective."

The events of 1905 marked a new phase in the development of the Jadid movement, further expanding its reach and contributing to the growth of national consciousness and thought. Contacts with intellectuals from Turkey, Tatarstan, Azerbaijan, and Bashkiria were strengthened. The number of "usuli jadid" schools grew significantly, thanks to the efforts of local educators and progressive intellectuals. In 1909, O. Yegorov, the inspector of public schools in the Fergana region, expressed concern at a special meeting dedicated to the state of Russian and local schools in Turkistan, stating: "In the near future, the rapid spread of the new method schools and the increasing attention of the local population to them will lead to the complete collapse of Russian and local schools."

The Russian administration was wary of completely banning or shutting down the "usuli jadid" schools, as it feared that doing so would push them underground, leading to widespread protests and an exodus of students to study abroad, particularly to Turkey.

The "usuli savtiya" (sound method) schools, or "usuli jadid" schools, fundamentally arose in opposition to Russian colonial schools. Their main goal was to educate students with strong national and spiritual

values, preparing them for the future of the nation and the country. The Jadid educators believed it was crucial to teach students in their native language, educate them about national literature, and impart the foundations of the Muslim faith, seeing these as key tools for preserving the nation's identity.

The policies implemented by the Russian colonial administration, including the "Farmoyish" (order), aimed to tightly control the establishment and operation of local schools. These regulations stipulated that only Russian citizens could establish and run schools, and teachers had to be from the same ethnicity as the students. The use of non-Russian textbooks was strictly regulated, further limiting the potential of these schools. By 1910, many "usuli jadid" schools began to close due to a lack of textbooks and qualified teachers. Despite these efforts to suppress them, the Jadid schools continued to spread, marking an important chapter in the educational history of Turkistan.

In conclusion, the work of educators like Munavvarqori and his followers played a crucial role in introducing modern, secular, and national education to the region, laying the groundwork for the cultural and educational revival of Turkistan.

O'lkamizdagi dunyo taraqqiyotidan butunlay uzilib qolgan ta'lim-tarbiya tizimidagi turg'unlikka nisbatan tanqidiy fikrlar uzoqni ko'ruvchi ziyolilar, mutafakkirlar orasida ancha ilgari, ya'ni XIX asr boshlarida vujudga kela boshlagan edi. Ulug' o'zbek shoirasi, davlat arbobi Nodirabegim tarbiyasini olgan yetuk tarixchi olim, yozuvchi, ma'rifatparvar Hakimxon to'ra Ma'sumxon to'ra o'g'li Rossiyaning Semipalatinsk (Shamay), Omsk Orenburg, Astraxan shaharlarida bo'lgach, unda xonliklardagi Davlat, ta'lim-tarbiya, o'qitish tizimiga nisbatan munosabat keskin o'zgardi, o'lkaning taraqqiyotdan naqadar orqada qolib ketganligini tushunib yetdi. Sharq tillari bilan bir qatorda rus tilini mukammal bilgan mutafakkir Rossiya davlat, ta'lim tarbiya tizimi bilan yaqindan tanishgan, u yerdagi shaharlarda ota-onasiz qolgan yetim-yesirlar uchun maxsus tarbiyaxonalar pansionlar ochilgani, ular davlat hisobidan o'qitilishi Hakimxon to'ra uchun butunlay yangilik edi. Bu haqda u o'z sayohatlari asosida yozilgan «Muntaxab ut-tavorix» («Tanlangan tarixlar») asarida quyidagilarni yozadi: "Gubirnato'r piyoda sallotlarig'a necha alvon ta'lim mashq berur ediki, aql anga hayron erdi. Ani ko'rganda bizning sipohlarimizning mashqlari yosh go'daklar o'yinig'a o'xshar. Ul manzil mutasaddisi qarovsiz bolalar tarbiyatiga mashg'ul bo'lur va har shaharda O'rusiyada qarovsiz yetim bolalar uchun imoratlar qilibdur. Libos, xo'rokin podshohlikdin berib turarlar va alarni o'qitmoq uchun mullalar tayin aylabdur. Katta bo'lg'ondin so'ngra muvofiqi donish podshohlik mashg'ul bo'lurlar va alarni podshohning o'g'li derlar".[1;14,15-b] Hakimxon to'ra 1826-yilda Rossiya hududidan chiqib, mu Turkiya, Misrda ham bo'ladi. Misrda Muhammadali poshsho bilan uchrashadi, uning islohotchilik faoliyati bilan yaqindan tanishadi. Muhammadali poshshoning 40 turk yigitini 7 yil davomida turli bilimlarni egallash uchun Yevropaga o'qishga yuborishi uni hayratga solidi e'tiborli jihati shundaki, o'qishga ketayotgan bu qirq yigitga bosh bo'lib, Yevropaga olib borishdek mas'uliyatli vazifani Hakimxon to'raga topshirish muvofiq ko'riladi. Ammo vataniga qaytishi munosabati bilan u bu vazifani o'z zimmasiga ololmaydi.

Hakimxon to'ra Muhammadali poshsho tashkil etgan va dunyoviy ilmlar o'qitiladigan yangi maktablarni chuqur o'rganadi. Maktablarga, turli fan sohalariga talabalar tanlash, o'qitiladigan fanlar, ayniqsa bitiruvchilarni iqtidoriga yarasha ish bilan ta'minlash kabi masalalarni "Muntaxab ut-tavorix" asarida batafsil yoritadi: "Ularni o'qitishga har xil ilmdin muallim va kotib mavjud. Zeroki, bir toifa arabiy o'qurlar va bir jamoa forsiy va bir jamoa turkiy va bir favji farangi va bir jamoa kotib xushxatlar nasta'liq va bir toifa xatti-suls mashq etarlar edi. Va bu ilmlarg'a mohir bo'lg'ondin so'ng imtiyoz va imtihon qilurlar. Har qaysi qobili tarbiyat bo'lsa ani judo qilurlar. Har oyda qancha bo'lsa, Muhammadali poshsho xizmatlariga olib borur. Muvofiqi iste'dodi ilmi bir xizmatg'a ma'mur qilur. Bir toifa yosh o'g'lonlarni hakimxonag'a yuborur, to ilmi tibdin bahra olg'ay va bir jamoani Farangistonga yuborur, toki g'arb ilmlarini bilib kelg'ay



va oniki ilmdin bahra topmabdur, to tarbiyat asar qilmabdur, ani ham judo qilib, jihodiyag'a yuborurlar, askar bo'lur. Har oyni tamomida qoida shuldur. Faqir bu holni ko'rub, mutahayyur erdim".

Hakimxon to'ra asarida bayon etgan islohotchilik haqidagi orzularini o'z vatanida amalga oshira olmagan bo'lsa-da, asar Buxoro amirligi va Qo'qon xonligida ziyolilarga, ma'rifat- parvarlarga kuchli ta'sir ko'rsatdi. Bu holni Hakimxon to'raga yaqin zamondosh, islohotparvar Ahmad Donish faoliyatida, uning "Navodir ul-vaqoye" asarida yaqqolroq kuzatish mumkin. Ahmad Donish amir Nasrullo, amir Muzaffar, amir Abdulahad davrlarida nihoyatda kuchaygan inqirozni "Navodir ul-vaqoye", uning zamondoshi Mirzamuhammad Abdulazim Somiy "Tarixi salotini mang'itiyya dorussaltanayi Buxoroyi sharif" ("Buxoroyi sharif saltanatidagi mang'it hukmdorlari tarixi") asarlarida haqqoniy bayon qiladilar.

Ahmad Donish o'z asarida Buxorodagi tartibsizliklarni, davlat bu ahvolda uzoq yashay olmasligini farang hokimi tilidan ayovsiz fosh qiladi: "Podshohlarning saqlanishlari, ularning salomat turishlari, mamlakatning obodligi, fuqaroning to'qligi sipohlarning roziligiga bog'liqdir. Sening gapingga qaraganda, yerlar xarob, fuqaro och, sipohlar muhtoj, amaldorlar, daftar dorlar zolimdir. Bunday holda ko'p vaqt uzoq yashay olmaydi. Otasi yashasa ham bolalari uning o'rniga O'tira olmaydilar. Hukumat intizomi butunlay buziladi. Buga O'xshash mamlakatni hukumat, davlat deyish to'g'ri emas, balki uni gadolar podshohi, o'jizlar hukumati desalar, to'g'ri aytgan bo'ladilar", XIX asrning 50-60-yillaridayoq Ahmad Donish Buxoro maktab va madrasalaridagi o'qish-o'qitish metodlarini tubdan isloh qilish masalasini keskin qo'ygan edi. Sadridin Ayniy uni "Buxoroning porloq yulduzi" deb atagan edi: "Agar esimdan chiqqan bo'lmasa, 1316-yil hijriy (1898 milodiy yili) edi... Ahmad maxzumni (Ahmad Donishni - U.D.) nima uchun kofir der ekanlar? Ahmad maxzum shu kitobida ("Navodir ul-vaqoye" - U.D.) rasmiy mullalarni berahimona tanqid qilgan, ulamo va umaro orasida bo'lgan buzuqliklarni ochib bergan, dars usullarining nuqsonlarini va Buxoro madrasalarida o'qitilaturg'on darslarning bir narsaga yaramasligini hech kimdan qo'rqmasdan yozib ekan. Mana shuning uchun kofir der ekanlar. Mundan keyin Ahmad maxzum kim ekanligini tanidim. Mullalar va o'qib yurgan darsga nazarim boshqacha bo'ldi. Xulosa, ushbu kitobning mutolaasi soyasida muhokama qo'zg'oldi va fikrimda o'zgarish paydo bo'ldi".

XX asr Turkiston o'lkasida milliy uyg'onish shabadasini kuchaytirdi: o'lkada "Tarjimon", "Mulla Nasriddin" gazeta va jurnallarining mushtariylari soni oshib bordi, ulardagi islohotchilik harakatiga bag'ishlangan maqolalar o'lka pedagog- larini o'z faoliyatlariga tanqidiy qarashga majbur etdi, ilk usuli jadid maktablari vujudga keldi, ona tili, tabiiy fanlarni o'qitish masalasiga ehtiyoj va e'tibor kuchaydi. Ismoilbey Gaspralining "Xo'jayi sibyon" alifbo darsligi, "Rahbari muallimin yoki muallimlarga yo'ldosh" metodik qo'llanmasi usuli jadid muallimlari qo'lida tez-tez ko'rina boshladi. Bu harakatning rahbarlari, namoyandalari chet ellarda ta'lim olgan yoki taraqqiy etgan mamlakatlarda bo'lgan, Sharq va G'arb ma'rifati, ma'naviyatini egallagan, ilmga chanqoq yoshlar edilar. Ular mustamlaka, mutaassiblik iskanjasida xarobaga aylanib borayotgan ona-Vatan jarohatlariga malham izladilar. Jadidlar, birinchi navbatda, maorifni, maktab va madrasalarni tubdan isloh qilish, ta'lim-tarbiya tizimini o'zgartirish uchun kurash olib bordilar. Jadid mutafakkirlari o'zbek xalqining ming yildan ortiq taraqqiyot tarixiga ega bo'lgan tafakkur gulshanidan bahra oldilar, umuminsoniy qadriyatlarga asoslandilar, shu bilan birga, turk dunyosi xalqlarining ma'naviy rahbari Ismoilbey Gaspralining o'qish-o'qitish, maktab va madrasa islohotiga oid fikrlari ta'sirida bo'ldilar, ozarbayjon xalqining hurfikrli ulug' demokratlari Jalil Mamadqulizoda, Aliakbar Tohirzoda Sobirlar bilan yaqin hamkorlikda bo'ldilar, ularning "Mulla Nasriddin" jurnali, "Xo'p-xo'pnoma" majmuasi o'zbek ziyolilari o'rtasida katta shuhrat qozondi. Bu hol chor Rossiyasi, general gubernatorlik siyosiy doiralarni ancha tashvishga sola boshladi. Bu Rossiya ichki ishlar vazirligining 1900-yil 31-dekabrda Turkiston o'lkasiga yuborgan 13444-raqamli "mutlaqo maxfiy" farmoyishida yaqqol ko'zga tashlanadi. Unda hukumat gubernatorlarni nimalardan ogoh bo'lishga da'vat qiladi: keyingi vaqtlarda tatar adabiyoti va matbuotida 14 millionli rus musulmonlarining ko'p asrli

turmush tarzini izdan chiqarish xavfiga sabab bo'luvchi ruh paydo bo'lganligi sezilmoqda. Bu ruh tatarlar hayotida katta burilishga tayyorgarlik jarayoni kechayotgani haqida taxmin qilish imkonini beradi. Bu o'rinda vazirlik e'tiborni Gasprinskiy faoliyatiga, yangi metoddagi maktablarga, uning darsligi asosida ona tilini o'qitish masalasiga qaratadi. Tatarlar, deyiladi farmoyishda, islom va turkiylik zaminida taraqqiyot uchun intilmoqda. Shuning uchun politsiya departamenti bu harakatni har tomonlama o'rganib, shu sohada faoliyat ko'rsatayotgan mualliflar, ularning maqolalari, "yosh turklar" bilan aloqasi, chet el markazlarida, ayniqsa Turkiyada ularni kimlar rag'batlantirayotgani, kimlar tomonidan va qayerda yangi usul maktablari ochilgani, kimlar bunday maktablarda dars berayotgani, kimlar bu maktablarga rahbarlik qilayotgani kabi masalalar haqida keng ma'lumot so'ragan. Gubernatorlik ma'murlari Turkiston o'lkasidagi mahalliy Gubernatorlik ma'murlari Turkiston o'lkasidagi mahalliy ziyolilar faoliyatini, o'lkada kechayotgan madaniy, ma'rifiy, siyosiy ahvolni N. Ostroumovdan ko'ra yaxshiroq biladigan odamni topishlari amrimahol edi. U Toshkentga kelgan vaqtdan (1879-yildan) boshlab mahalliy arboblar, ziyolilar haqida (Turkiston, Buxoro amirligi va Xiva xonligi bo'yicha) kattagina material to'plagan edi. Shuning uchun ham chor Rossiyasi uchun nihoyatda muhim bo'lgan bu vazifani Ostroumovga topshirganlar. Ushbu farmoyishga binoan Turkiston o'lkasidagi "siyosiy jihatdan ishonchsiz" deb bilgan, usuli jadid maktablarini targ'ib-tashviq qiluvchi maqolalar yozgan, yangi maktablar ochgan va ularda muallimlik qilgan Is'hoqxon Ibrat, Mahmudxo'ja Behbudiy, Siddiqiy Ajziy, Munavvar qori, Abdulla Avloniy va boshqalar haqida Ichki ishlar vazirligiga ma'lumotlar yuborib turgan. Ushbu farmoyishga asosan N. Ostroumov general Jo'rabek (sobiq Kitob hokimi Jo'rabek Qalandarqori o'g'ri (1840-1906) ustidan ham maxfiy ma'lumotnoma bergan. Unda aytilishicha, Jo'rabek dodxoh 1890-yildan boshlab Ismoilbey Gasprali bilan yaqindan aloqa o'rnatgan, "Tarjimon» gazetasining mushtariylaridan biriga aylangan: "Tarjimon" gazetasining jonkuyar targ'ibotchisi general-mayor Jo'rabekdir. U yangi usul bilan qiziqmoqda. Gasprali Toshkentga kelganda u bilan uchrashdi", dar haqiqat, general Jurabek rus armiyasidan iste'foga chiqqach, usuli jadid maktablarini targ'ib qilish ishlarida faol ishtirok etgan. Uning bunday maorifparvarlik faoliyati haqida Ismoilbey Gasprali keyinroq uning fojiali o'ldirilishi munosabati bilan yozgan ta'ziyanomasida shunday fikrlarni bildirgan edi: "General Jo'rabek avvallari Kitob shahrining mustaqil xoni bo'lib, Rusiyaning dushmani sifatida asir tushgan va Turkiston ishlarida Rusiyaga sadoqat bilan xizmat qilgan. Marhum tug'ma askar bo'lish bilan barobar ilm va maorifni ham juda sevgan bir kishi edi. "Tarjimon"ning chiqqan kunidan beri doimiy o'quvchilaridan edi. Oллоh undan o'z rahmatini darig' tutmasin. [1;18,24-b]

Vazirlikning ushbu farmoyishi munosabati bilan Olmaota (Verniy) shahrida o'lka rus va rus-tuzem maktablari muallimlarining katta yig'ini bo'lib o'tdi. Unda majlis qatnashchilari tatar muallimlarining maktab ochib o'qituvchilik qilishlariga, o'qimishli tatar ziyolilarining Turkiston o'lkasida yashashlariga, hatto joy sotib olishlariga ruxsat bermaslikni talab qildilar. Bu haqda Mo'minjon Muhammadjonov quyidagilarni yozadi: "Shul chog'da Tatariston, Ozarbayjon turklari bizdan burun ko'z ochib, boylarining himmati bilan yangi maktablar, yangi o'rta, yuqori (oliy) madrasalar solib, ming-ming xalq bolalarini ko'zlarin Ovrupo bilimlari bilan ochmoqda edilar. Ufa shahrida "Oliya", "Usmoniya", Qozon shahrida "Muhammadiya", Orenburgda "Husayniya", Qafqazda biz otini bilmagan yana qancha maktablar, madrasalar ko'p edi. Bul yangi madrasalarni solmoq uchun yuz minglab, millionlab aqchalar ketgan, Nikolayning to'ralari, chinovniklari oldida necha dapqir so'roqlar berilgan edi... Olmaota (Verniy)da o'rus mullalarining katta yig'ini bo'ldi, shul yig'inda Tatarlar qozoqlar bilan sart bolalarini o'qitmasin! O'qumushli tatarlarga Turkiston o'lkasida turish uchun yo'l qo'ymaslik kerak! Chunki ular sart, qozoqlarga bilim tarqatib, ko'zlarini va fikrlarini ochadurlar, so'ngra bizga yemak uchun Turkistonda non qolmaydur. Ikkinchi, yangi tartib bilan o'qituvchi muallimlar, purog'ramlari, o'qitadurg'on kitoblarini kimlarning asari ekanligin "inespektur"larga yozib ko'rsatmaguncha bola yig'ib o'qutolmaydurlar! - deb

qaror berdilar. Shuning uchun hukumatning o'rus va musulmon ma'murlaridan (amaldorlar) ham imtihon ko'rish bahonasi bilan kelib-ketib turmoqda edilar.

Rossiya hukumatining turkiy xalqlarga nisbatan qo'llayotgan, ularni birlashtirish emas, aksincha, bir-biridan ajratish siyosati Ismoilbey Gaspraliga ham kuchli ta'sir ko'rsatdi, bu siyosatta o'z munosabatini bildirdi: "Rusiyadan kelma musulmonlarning Oziyoi Vustoda mulk olmasindan Rusiya davlatining foydasi nadur? Ikki fikrda birlikka chaqirgan Ismoilbey Gaspralining faoliyatini Munavvarqori Abdurashidxonov Turkistonda davom ettirdi. U 1901-yilda dastlab Toshkentning Shayxovand Tahur, keyinchalik shaharning boshqa turli dahalarida birinchi "usuli jadid" maktablari ochdi. Bunday maktab 1893-yilda Buxoro va Samarqandda Ismoilbey Gasprali boshchiligida ochilgan va bir necha oy faoliyat ko'rsatgan maktablardan keyingi o'zbeklar tomonidan ochilgan "usuli jadid" maktablarining birinchisi edi. Bu haqda uning zamondoshi, shogirdi, jadid pedagoglaridan Mo'minjon Muhammadjonov Toshqin quyidagilarni yozadi: "Munavvarqori Shayxovand Tahur dahalik Mirdadahoji degan bir boyning mahmonxonasida maktab ochib, bir-ikki yildan beri Abdusame'qori degan bir kishi bilan bola o'qitishib turmoqda bo'l g'onlig'ini aytdilar. Borib ko'rdim; kattagina ham keng bir tashqarida 15 - 20 chog'li bolalarni o'qutmoqda ekanlar. Bular bilan ko'rishib-so'rashib bo'lib, bolalarning o'qishlarini sinf sinflarida yurib ko'rib chiqdim. Hozirda to'rt sinf boshlang'ich (ibtidoiya) maktab bo'lib, yaxshig'ina tartiblik: parta, katta qora taqta, yer yuzi bo'laklarining (qit'alarining) qisqacha ham butun "xarita'lari bor ekan. Hozirda shul tartibda ochilgon "yangi tartibli maktab" 9-10 yerda borligin bildirdilar. Bu yangi tartib maktablarning Toshkent shahrida joriy bo'lib ketishiga birinchi sabab Munavvarqori bo'lib, barchasining purog'romini shul tuzib bergan "Munavvarqori bunday maktablarning kundalik o'quv-tarbiya ishlaridan tortib, yillik bitirish imtihonlarini uyushtirishgacha, "usuli savtiya" metodini iqtidorli yosh o'qituvchilarga o'rgatishdan tortib, maktablarni zamonaviy darslik va qo'llanmalar bilan ta'minlashgacha va yangi darsliklar yaratishgacha bo'lgan uzluksiz jarayonni boshqardi. Uning bu faoliyati Lavrining ulug' mutafakkirlari tomonidan qo'llab-quvvatlandi, Mahmudxo'ja Behbudiydek jadidchilik harakatining karvonboshisi unga madadkor bo'ldi. Mahmudxo'ja Behbudiyning bu boradagi so'zlariga e'tibor bering: "Turkistonda muallim chiqormak uchun dorilmuallimin bo'lmasa ham har shaharda usuli ta'limdan xabardor bir-ikki nafar muallim albatta bordur Ana, muallimlikka tolib kishilarni alarning huzuriga yuborub, 3-4 oy zarfida usuli ta'limdan xabardor qildurmoq mumkindur agar boyafarz, ushbu xidmatni muallimlarimiz iltizom qil masalar, ul holda muallimlikka havaskor yoshlarni bir oz zahmatlik bo'lsa ham to'g'ridan-to'g'ri Toshkandda Munavvarqori janoblarining maktabiga yubormoq kerakdurki, mushorun alayhning munday toliblarni maalmamnuniyat qabul etmoqlarig'a amindurmiz. Ishta, muhtaram qarindoshlar, millatimizning tilagi va eng zo'r ehtiyoji ushbu shaylar ediki, nazari oliylaringiza arzu taqdim etduk". [2;38,39-b

Munavvarqori Abdurashidxon o'g'li usuli jadid maktablari muallimlari uchun maxsus yo'riqnoma ishlab chiqdi.

Unda shunday talablar mavjud edi:

1. Maktabga qabul qilingan bola 8-10 yoshda bo'lishi kerak.
2. Ibtidoiy sinfga yilda bir marta o'quv yili boshidaqabul qilinadi.
3. Muallimlar har bir sinf uchun talabalarning ismi- shariflari yozilgan maxsus daftar yurgizmoqlari kerak.
4. Muallim har bir talaba ismi-sharifi ro'parasiga mavjudlik (m) yoki nomavjudlik (n) alomatlarini qo'yib borishlari kerak. Ushbu daftarda sana, kunning nomi, shogirdlarga berilgan dars topshirig'i, talabalarning darsni qay darajada o'zlashtirishi, ba'zan tartibni buzgan bolalar maxsus belgilar orqali ifodalanishi kerak.
5. Har kuni dars ertalab soat 8. 30 da boshlanib, soat 15 da tugatilishi kerak.
6. Muallimning ruxsatisiz yoki uzrli sababsiz dars qol- dirmasin.
7. Har soat darsdan so'ng o'n daqiqalik tanaffus zarur.
8. Har soatlik darsni 50 daqiqa qilib belgilash maqsadgamuvofiqdir.

9. Uch soatlik darsdan keyin bir soatlik tanaffus bermoq kerak. Maktabga yaqin yashovchilar uylariga borib ovqatlanishlari, uylari uzoq bo'lganlar maktabda kichik taom (uylaridan olib kelgan yeguvliklarini) yemaklari zarur. Yuqori sinf shogirdlari ustozlari bilan birga yaqinroq masjidda yoki maxsus xonada namoz o'qishlari kerak.

10. Muallim bolalar tarbiyasi va axloqiga alohida e'tibor berishi kerak.

11. Shogirdlarni urish, so'kish qat'iyman etiladi, ularga ochiq chehra, o'z farzandlariga kabi muomalada bo'lish, ularda muallimga va maktabga nisbatan muhabbat tuyg'ularini rivojlantirish kerak.

12. Maktabda o'qitiladigan darslar, qilinadigan nasihatlar diyonat, axloq, insoniyat doirasida bo'lishi kerak.

13. Bir hafta davomida o'qitilgan darslar yuzasidan hafta so'ngida xususiy imtihon (so'rov) o'tkazilib, darslarni chuqur a'lo darajada o'zlashtirishlariga sharoit yaratiladi. Darsni ziyoda o'zlashtirgan talabalarga "ofarin", "tahsin", "imtiyoz" varaqalari beriladi. Yaxshi harakat qilayotgan shogirdlarga ham shunday varaqalar berilishini aytib, ular ham ragbatlantiriladi.

14. Yilning qaysi oyida o'qish boshlanishi va to'xtatilishi aniq belgilab qo'yiladi. Shunga ko'ra, yil davomida o'qiladigan darslar oylarga, haftalarga va kunlarga bo'lib chiqiladi. (Hozirgi atama bilan aytganda, o'qituvchining yillik, choraklik, kunlik o'quv rejasi) ko'zda tutilmoqda darslarni birinchi sentabrdan boshlab, yozning birinchi iyunida tugatish maqsadga muvofiqdir.

16. Ta'til davomida shogirdlarga o'qishni vaqti-vaqtida takrorlab turishlari uchun ustozlar tomonidan vazifalar va o'qishlari kerak bo'lgan kitoblar ro'yxati beriladi.

**Usuli jadal maktabdorlari** ham ma'lum qonun-qoida doirasida harakat qilishlari uchun talabalar bo'ysunishi shart bo'lgan "Nizomnoma" ham Munavvarqori Abdurashidxon o'g'li tomonidan ishlab chiqildi. Ushbu "Nizomnoma"ni buzgan shogirdlarga jazo choralari ko'rilgan. U quyidagi moddalarni o'z ichiga olgan

1. Shogirdlar o'z vaqtida maktabga kelishlari shart.

2. Bemorligi yoki biror uzrli sabablari bo'lmagan hollarda dars qoldirish man etiladi.

3. Maktabda, darsda va darsdan tashqari vaqtlarda baqirip, ovozini baland ko'tarib gapirish taqiqlanadi.

4. Muallimning ruxsatisiz biror tarafga ketish yoki biror ish bilan mashgul bo'lish man etiladi. 5. Berilgan vazifalarni dars jadvali asosida tayyorlang shart.

6. Shogirdlarning bir-birlari bilan urishishlari va so'ki shishlari mumkin emas.

7. Maktabda ustozlar buyrug'iga bo'ysunishlari shart. 8. Ust va bosh kiyimlarini hamma vaqt toza saqlashlari shart.

9. Har bir talaba maktab qonun-qoidalariga bo'sunishi shart.

10. Maktabga, uning har bir jhoziga, xonalariga hurmat bilan qarashi kerak.

11. Maktabga kelganda va maktabdan ketganda o'z vazifalarini a'lo darajada ado etishlari, maktab o'quvchisi degan nomga dog' tushurmasliklari kerak. Ushbu "Nizomnoma" katta qog'ozga yozib, shogirdlar uchun maktabning hammaga ko'rinib turadigan joyiga osib qo'yiladi. Shu bilan birga, "Nizomnoma" moddalari talabalar ongiga darslarda ham singdirib boriladi.

**Birinchi o'quv yilida** "Usuli jadid" maktablarida quyidagi darsliklardan foydalanilgan: ona tili savodxonligi bo'yicha hamma "usuli jadid" maktablarida asosan, Munavvarqori darsliklari yaratilgunga qadar, ya'ni 1907-yilgacha Sandrasul Sand azizovning "Ustodi avval" alifbo darsligi, 11 sinfdan Ali Asqar Bayramali Kalininning "Muallimi soniy" o'qish kitobi asosiy darslik hisoblangan. 1907-yildan e'tiboran Munavvarqorining "Adibi avval", "Adibi soniy" darsliklari nashr qilingach, asosan, ular qo'llanma boshlandi. Munavvarqorining ushbu darsliklari ham metodik, ham mazmunan Sandrasul Saidazizov, Ali Asqar Kalinin darsliklaridan ancha mukammal edi.

**Ikkinchi o'quv yilida** 1907-yilga qadar "Muallimi soniy", 1907-yildan "Adibi soniy" o'qish kitobi qullangan. 1912-yildan esa Abdulla Avloniyning Ikkinchi muallim" o'qish kitobi qo'llana boshlandi. Metodik hamda



pedagogik jihatdan ancha mukammal tuzilgan “Ikkinchi muallim” darsligini jadid muallimlari “Adibi soniy” o‘qish kitobiga nisbatan ancha afzal ko‘rganlar. Buni Abdulla Avloniyning ancha qobiliyatli shoir va yozuvchi ekanligi, bolalarbop matnlarnini Munavvarqori darsligiga nisbatan ancha ko‘pligi bilan izohlash kerak. Avloniy darsligining afzalliklarini Munavvarqori ham e‘tirof etan.

**Uchinchi o‘quv yilida** ona tili, ya’ni o‘qish kitobi sifatida Mo‘minjon Muhammadjon o‘g‘lining “Nasoyix ul-atfol” (“Bolalarga nasihatlar”) kitobining birinchi juz’n o‘qitilgan Ushbu o‘qish kitobi maxsus darslik sifatida yaratilganini uning titul varag‘idagi so‘zlardan ham bilish mumkin: “Maktabi ibtidoiyayi islomiyaning uchunchi sinf shogirdlari uchun Turkiston tilinda yosh bolalar faxmig‘a loyiq oson iboralar ila tartib berilmish axloq risolasining birinchi juz’idir. Ushbu “Nasoyih ul atfol” darsligida 36 soatlik dars uchun pand-nasihat mavzusida 36 matn berilgan.

**To‘rtinchi o‘quv yilida** o‘qish kitobi sifatida Mulla Ah- madxo‘ja Elunning “Nasoyih ul- atfol” kitobining 1 juz’i o‘qitilgan. Bu ikkala o‘qish kitobi Munavvarqorining topshirig‘i va “Turkiston kutubxonasi”ning xarji bilan bosmadan chiqqan. Ushbu sinfda ifodali o‘qish (qiroat) darslari uchun A. Avloniyning “Adabiyot yoxud milliy she‘rlar” o‘qish kitobining birinchi va ikkinchi juz’lari dars jadvaliga kiritilgan va keng foydalanilgan.[12;118,123-b]

**Beshinchi o‘quv yilida** Munavvarqori Abdurashidxon o‘g‘li tomonidan tuzilgan o‘zbek jadid shoirlarining ilm-ma‘rifatta targ‘ib qiluvchi she‘rlari to‘plami “Sabzazor va Abdulla Avlo niyning “Adabiyot yoxud milliy she‘rlar” to‘plamining uchunchi va turtinchi juz’lari o‘qitilgan. “Sabzazor” majmuasida “Turkiston viloyatining gazetii”, “Sadoyi Turkiston” gazetalarida faol ishtirok etgan, jaholatni, mutaassiblikni keskin fosh qiluvchi, zamonaviy ilm-ma‘rifatga da‘vat etuvchi Avloniy, Tavallo, Sidqiy, Miskin, Fikriy, Hamza kabi zamonaviy shoirlarning sara shetalari jamlangan. Shu nuqtayi nazardan, Munavvarqori yuqorida nomlari tilga olingan jadid shoirlarini birinchi bo‘lib maktab darsliklariga olib kirdi, Munavvarqori Abdurashidxon o‘g‘li ham ba‘zi hollarda mutaassiblar, eski maktab tarafdorlari qadimchilarning taqib va tazyiqlariga yon berishga majbur bo‘lgan. U maktabiga birmuncha vaqt asosiy o‘quv predmeti sifatida gimnastika-badan tarbiya predmetini kiritgan. Ammo ba‘zi bir mutaassiblar qutqusiga berilgan ota-onalar “o‘g‘limizni soldatlikka tayyorlayapti” degan qo‘rquv bilan o‘g‘illarini maktabdan qaytib ola boshlaydilar. Munavvarqori ushbu predmetni jadvaldan vaqtincha olib tashlashga majbur bo‘ladi.

**Yana bir muhim masala.** Ma‘lumki, hukumat mahalliy maktab va madrasalarni, hatto ularning muallimlarini iqtisodiy jihatdan ta‘minlagan emas. Shuning uchun muallimlarning maoshi, maktab uchun turli zarur uskunalari, o‘quv qurollarini sotib olishga ketadigan chiqimlar ma‘rifatli boylar, xayriya jamiyatlaridan, ba‘zan maktabdorlar tomonidan ajratiladigan mablag‘ hisobidan bo‘lgan. Bulardan tashqari, o‘quvchilarning ota-onalari har oyda 50 tiyindan 1 so‘m 50 tinishgacha (imkoniyatiga qarab) maktab haqi to‘laganlar. Maktab o‘quvchilarining taxminan to‘rttdan bir qismi kambagal, beva-bechoralarning bolalari bo‘lib, ular pul to‘lamagan, aksincha, ular hamma o‘quv qurollari bilan ham maktab tomonidan ta‘minlanganlar. [1; 89,96-b]

Turkistonda yetishib chiqqan buyuk islohotchilardan biri bo‘lgan Munavvarqori Abdurashidxonov Ismoilbey Gasprali bilan uchrashmagan bo‘lsa ham, uning hamma darslik va o‘quv qo‘llanmalari bilan, badiiy va publitsistik asarlari bilan yaqindan tanish, siyosiy qarashlari ta‘sirida bo‘ldi, unga ergashib “usuli jadid” maktablari ochdi, o‘qituvchilik qildi, darsliklar yaratdi, usuli jadid maktablari uchun o‘qituvchilar tayyorladi. Uning bevosita tarbiyasida Mannon Uyg‘urdek buyuk san‘at arbobi, aka-uka Husanxo‘ja va Eshonxo‘ja Xoniylar, aka-uka Shokirjon va Sobirjon Rahimiylar, Same‘qori, Salimxon Tillaxonov, Qayum Ramazon, Shorasul Zunnun, Majid Qodiriy kabi pedagoglar yetishib chiqdilar. Munavvarqori Toshkentda ochgan usuli savtiya maktablarida o‘zi tuzgan o‘quv dasturlari asosida jamoat oldida ochiq imtihonlar tashkil qilgan. Bundan asosiy maqsad, birinchidan, usuli jadid maktablarini badnom qiluvchi mutaassib qadimchilarning Da‘volari asossiz ekanligini xalq oldida namoyish etish bo‘lsa, ikkinchidan, xalq o‘rtasida

ilm-ma'rifatta, yangi o'qitish usuliga, zamonaviy turmush tarziga rag'bat uyg'otish edi. Shuning uchun ham Munavvarqori imtihonlarga o'quvchilarning ota-onalaridan tortib, shariat-din peshvolarigacha, hatto o'lkada katta e'tibor qozongan olimu shoirlarni, ma'rifatli boylarni ham taklif qilgan. Mana, uning Namanganga Is'hoqxon to'ra Ibratga yo'llagan "Da'vatnoma"si: "Hurmatlu Is'hoqxonhoji janoblarina! 1907-yil may oyidan e'tiborak Toshkentda Tarnovboshi mahallasida "Xoniya" maktabinda talabalarni yillik imtihoni boshlanur. Siz hurmatludan rijo qilurmizki, tavobingizda bo'lg'on usuli jadidiya maktablari mudirlari ila imtihon majlislarina tashrif qilsangiz, muallim va shogirdlar sizdan mamnun bo'lur edilar. Muhibingiz Munavvar qori, 15-mart 1907-yil".

Bunday imtihonlar "usuli jadid" maktablarining o'lka bo'ylab keng tarqalishiga olib keldi. 1903-yilda Samarqandda Mahmudxo'ja Behbudiy, Siddiqiy Ajziy, Abduqodir Shakuriy, Namanganda Is'hoqxon Ibrat, So'fizoda, Qo'qonda Abdulvahob Ibodiy, Ashurali Zohiriy, Hamza, Po'latjon Qayumov, Buxoroda Abdulvohid Munzim, Sadridin Ayniy, Xorazmda Husayn Kushayev, Boboovun Salimovlar boshchiligida usuli jadid maktablari tarmoqlari kengayib bordi.

Munavvarqori usuli jadid maktablari ochish bilan ish bitmasligini, darslik va o'quv qo'llanmalari havodek zarur ekanligini juda yaxshi bilar edi. Shuning uchun ham u dastlabki yillarda Istanbul, Qozon va Qrimdan diniy va dunyoviy o'quv risolalari, alifbo va o'qish kitoblari oladi. U 5 sinfli ilk usuli jadid maktabi qoshida ikki sinfli rushdiya (yuqori sinf) ochadi. Bu maktab butun Turkiston uchun "Namuna maktabi" sifatida shuhrat qozondi. Munavvarqori o'lkani qoloqlikdan, millatni mustamlaka zulmidan qutqarishning birdan-bir yo'lini ilm- ma'rifatda, zamonaviy texnikani egallashda ko'rdi. "Namuna maktabi"ni birinchi bo'lib bitirgan sobiq shogirdlaridan Afandizoda uning bu faoliyati haqida quyidagilarni yozdi: "Munavvarqori Turkistonni istilo etganlarga qarshi kurashning yagona yo'li ta'lim deb bildi. Xalqni isyonga chorlamadi. Bizning g'alabamizning birinchi sharti va asosi bilim va texnikadir", - degan fikrlari bilan biz yoshlarga tahsilni Istanbulda davom ettirish kerakligini ta'kidlar edi". [6;388-b]

Usuli jadid maktablarining har qanday ta'qib va tazyiqlarga, mutaassib ulamolarning dashnomlariga, bo'htonlariga qaramay, xalq e'tiborini qozonishi, uning so'ngi qatlamlarigacha kirib borishi, ayniqsa, musulmon qardoshlarning bu boradagi hamjihatliklari rus siyosatdonlarini, mafkurachilarini ancha tashvishga sola boshladi. 1909-yilda N. Ostroumov "Turkestanskiye vedomosti" gazetasining 1-sonida "Chto delat s novometodnimi maktabami?" nomli maqolasini e'lon qildi. Unda muallif kuyunib quyidagilarni yozadi: "Rus ma'muriyatining yerliklar eski maktablariga nisbatan qo'llagan mensimaslik, nazar-pisand qilmaslik siyosati o'lkadagi hukmronligimizning dastlabki o'n yilligida o'zini oqlagan bo'lishi mumkin. Ammo keyingi uch o'n yillikda bu siyosat o'zini oqlamaganini hech qachon hech narsa bilan yashirib bo'lmaydi. Mana, chindan ham kutilmaganda pu- shaymon bo'ladigan voqea sodir bo'ldi. Biz o'lka maorifida biror ish amalga oshirguncha, hatto katta qiyinchiliklar bilan endi bir necha rus-tuzem maktabi ochganimizda, boshqalar tashqaridan (Qrimdan) katta g'ayrat bilan o'lka maorifi uchun boshqa bayroq ostila mustakil faoliyat olib borli. [7; 544-b]

1905-yil voqealari jadidchilik harakatining yangi taraqqiyot bosqichiga ko'tarilishiga, ko'lamining kengayishiga, milliy ong, milliy tafakkurning rivojiga turtki bo'ldi. Turk, tatar, ozar- bayjon, boshqird mutafakkirlari bilan aloqalar yanada mustahkamlandi. Yangi "usuli jadid" maktablari soni mahalliy maktabdorlar, hur fikrli ziyolilar sa'y-harakati hisobiga ancha ortdi. Farg'ona viloyati xalq o'quv yurtlari inspektori (nazoratchisi) O. Yegorov 1909-yilda Turkiston o'lkasidagi rus-tuzem maktablarining ahvoriga bag'ishlangan maxsus kengashda kuyunib shunday degan edi: "Yaqin kelajakda yangi metoddagi mahalliy maktablarning keng yoyilishi va ularga nisbatan mahalliy aholi e'tiborining keskin ortib borishi bilan rus-tuzem maktablari batamom xarob bo'ladi".

"Usuli jadid" maktablarini butunlay yopib qo'yish yoki taqiqlashdan gubernatorlik ma'muriyati qo'rqar edi, chunki bu ish bunday maktablarni yashirin ravishda tashkil qilishga, ayniqsa, mahalliy xalqning qattiq

norozilik harakatiga olib kelar, ko'plab yoshlarning chet elga, birinchi navbatda, Turkiyaga borib o'qishiga yo'l ochilar edi.

Mahalliy pedagoglarning "usuli savtiya" maktablarini ochishi gubernatorlik ma'muriyati tomonidan qattiq nazorat ostiga olindi. Shu munosabat bilan 1909-yilda Turkiston o'quv okrugi qoshida maxsus komissiya "Farmoyish" ishlab chiqdi.

"Farmoyish" shunday masalalarni o'z ichiga olgan edi:

1. Mahalliy maktablar Chor ma'muriyatining maxsus ruxsatnomasi bilan ochiladi.
2. Mahalliy maktablarni ochish va unda o'qitish siyosiy jihatdan to'la ishonchli bo'lgan Rossiya fuqarolarigagina ruxsat etiladi.
3. Mahalliy maktab qaysi millat bolalari uchun ochiladigan bo'lsa, uning o'qituvchilari ham o'sha millatga mansub bo'lishi shart.
4. Mahalliy maktablarda faqat Rossiya senzurasiz ruxsati bilan chop etilgan kitoblarga o'qitiladi.
5. Ma'muriy politsiya idoralarda ishlovchi mas'ul shaxslar zimmasiga barcha mahalliy musulmon maktablarini aniq ro'yxatga olib borish va ro'yxatdan o'tmagan maktablarning faoliyat ko'rsatishiga yo'l qo'ymaslik vazifasi yuklatiladi.
6. Maxsus ruxsatsiz maktab ochgan shaxslar maktab ochish va o'qituvchilik ishidan abadiy mahrum etiladi.
7. Mahalliy maktablardagi o'qitish ishlari va ularda joriy etilgan tartib-qoidalarga rioya etilishi ustidan nazorat qilib turish mahalliy ma'murlarga hamda maktab nozirlariga yuklatiladi.

Uchinchi moddada ta'kidga ko'ra o'quvchilar qaysi millatga mansub bo'lsa, maktab ochuvchi muallim ham o'sha millatga mansub bo'lishi kerak. Bu bilan ichki Rossiyadan kelgan tatarlar tomonidan ochilgan va ochilayotgan "usuli jadid" maktablarining faoliyati to'xtatildi. Natijada, "usuli jadid" maktablarining soni keskin kamaya boshladi. Endi dunyo yuzini ko'rayotgan "usuli jadid" maktablarida qo'llash uchun mahalliy mualliflarning darsliklari hali yo'q darajada yoki yetarli emas edi. Atoqli maorifchi Saidrasul Saidlazizovning «Ustodi avval» alifbo darsligi nihoyatda kam miqdorda nashr qilinib, hatto rus-tuzem maktablari uchun ham yetishmas edi. "Usuli jadid" maktablarida Majid Qodiriy tomonidan yaratilgan va 1910-yilda nashr etilgan "Hisob" darsligiga qadar Qozonda, Turkiyada nashr qilingan matematika bo'yicha turli darsliklardan foydalanilar edi. [10;16,18-b] Buning ustiga "Farmoyish"ga binoan tatarlar tomonidan yaratilgan va "usuli jadid" maktablarida muvaffaqiyat bilan o'qitilayotgan hamda Turkiyada nashr etilgan darsliklardan foydalanish man etildi. Bu ham jadid maktablarining keng ko'lamda faoliyat ko'rsatishiga katta to'siq edi. Shuning uchun ham jadid pedagoglaridan Hoji Muin Shukrullayev ko'plab "usuli jadid" maktablarining yopilish qalayotganini mahalliy o'qituvchilarning, birinchidan, "usuli savtiya" metodidan xabarsizliklari bo'lsa, ikkinchidan, bunday maktablar uchun maxsus darsliklarning yo'q darajada ekanligidan, deb ko'rsatadi: "1901-yildan e'tiboran Qo'qon va Toshkentda, 1903-yildan Samarqandda yangi maktablar ochila boshladi. Bu maktablar Turkistonning katta shaharlarida son jihatidan (taqlidiy suratda) bir daraja ko'paygan bo'lsa ham, 4-5 yildan keyin yana kamayib, faqat tuzuklari davom etdi. Buning birinchi sababi kitobsizlik bo'lsa, boshqa sababi o'qituvchilarning usuli ta'limdan xabar- sizliklari edi".

Yuqorida tilga olingan farmoyish asosida Turkiston o'lkasidagi bir necha maktablar yopib qo'yildi, o'qituvchilari tintuv qilindi. Usuli jadid maktablari mustamlakachilarning mana shunday og'ir ta'qib va tazyiqlari ostida faoliyat ko'rsatishga majbur bo'ldi. Jadid mutafakkirlariga qarshi olib borilayotgan bunday ta'qiblar haqida Sadri Maqsudiy 1912-yilda uchinchi chaqiriq Rossiya Davlat dumasida minbaridan quyidagilarni bayon qilgan edi: Har bir millatning o'ziga xos muqaddas, qadri odatlari mavjud. Adolatli

davlat xalqlarning bunday qadriyatlariga qarshi hech vaqt daxl qilmaydi. Bular millatning tili, badiiyati, maktabi va boshqalardir. Bizning hukumatimiz esa turkiy millatlarning muqaddas odatlariga qarshi muntazam ravishda tajovuz qilib turadi: maktablarimiz, adabiyotimiz, badiiyatimiz ta'qib ostiga olinadi. Faqat bir yil davomida 150 dan ortiq eng e'tiborli o'qituvchilar, mullalarning uylari tintuv qilindi. Qo'qon shahrida mahalliy inspektor (nazoratchi) farmoyishi bilan 20 ga yaqin maktab yopildi va o'qituvchilari haydab yuborildi. Toshkentda Munavvarqoriga madrasa qoshida rus sinfi ochishga ruxsat berilmadi, Namanganda Husain Makayev o'qituvchilik ishidan chetlashtirildi. Ammo chor hukumati usuli jadid maktablarining keng quloq yozishiga qanchalik to'siqlar qo'ymasin, tabiiy tarixiy jarayonni to'xtata olmadi.[1;115,119-b]

Dunyoda o'quvchilik ishidan ham og'irroq, shu bilan birga, sharafliroq, undan ham buyukroq ish bo'lmasa kerak. Chunki o'qituvchi inson farzandini haqiqiy kamolot sari yetaklaydi o'qituvchi inson farzandini haqiqiy kamolot sari yetaklaydi. Har qanday jamiyatning inqiroziyu tanazzuli, ravnaqiyu istiqboli uning maktabga, ta'lim-tarbiyaga va ayniqsa, o'qituvchiga bo'lgan munosabat bilan o'lchanadi.

“Usuli jadid” nomini olgan “usuli savtiya” (tovush metodi)ga asoslangan maktablar mohiyat e'tibori bilan “rus-tuzem” maktablariga qarshi vujudga keldi. “Usuli jadid” maktablarida milliy ma'naviyati yuksak, millat, vatan istiqboli uchun jon kuydiruvchi yoshlarni tarbiyalab yetishtirish birinchi o'rinda turgan. Jadid pedagoglarining buyuk xizmatlari shundaki, ular maktablarda o'z ona tilida ta'lim-tarbiya berishga, milliy adabiyot, musulmon dini asoslarini o'qitishga hal qiluvchi masala sifatida qaradilar. Chunki ular millatning o'zligini saqlovchi asosiy vosita ona tili va milliy adabiyot deb bildilar.

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