



e-ISSN 2798-8260



Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora Vol: 4, No 2, 2024, Page: 1-10

# Formation Of New Method Schools and Spiritual Renewal

Abdullakhojaev Adkhamkhoja

Kokand University teacher

DOI:

<https://doi.org/10.53697/iso.v4i2.2076>

\*Correspondence: Abdullakhojaev

Adkhamkhoja

Email:

[adhamxojaabdullaxojayev@gmail.com](mailto:adhamxojaabdullaxojayev@gmail.com)

Received: 10-10-2024

Accepted: 09-11-2024

Published: 16-12-2024



**Copyright:** © 2024 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<http://creativecommons.org/licenses/by/4.0/>).

**Abstract:** This article delves into the educational and cultural reforms carried out by the Jadids in Turkestan. It examines the Jadids' ideas about promoting national progress through the advancement of modern science, technology, and innovation. Recognizing the need for change, they actively sought to transform the nation's perspective on education and established new schools, libraries, and reading rooms as part of their efforts to reform education. The article also explores the history of the earliest Jadid schools in Turkestan, particularly shedding light on the school founded by Is'hoqxon Ibrat. By enriching our understanding of the Jadids' reforms, the article aims to highlight the nation's persistent drive towards enlightenment.

**Keywords:** Modernity, Independence, Enlightenment, Reformation, Creativity, Creativity, Eternal Time, Ancient Method, Modern Method, Saviya Method, History and Culture.

## Introduction

The new intellectuals, in order to protect the sacred religion of Islam, determined the implementation of the vital truth of modernization and a rational approach to religion, the perfect mastery of modern advanced science and technology, which are the basis of development, investment, achieving the inviolability of private property, the free movement of banking and financial capital, and the support and encouragement of human dignity and its factors. The Jadids appeal to the youth, calling them to fight for the development of the nation and understanding them as the foundations of the nation's development. They appeal to the youth in this regard, saying that the development and prosperity of Turkestan, which they appeal to, will be achieved under the guidance of the enlightened and enthusiastic youth, who will study in schools and universities that provide modern education and implement reforms. Abdurauf Fitrat, one of the brightest representatives of the New Enlightenment, emphasizes: "The happiness and glory of every nation, of course, depend on the internal discipline and harmony of this people. Peace and harmony, this nation, rests on the discipline of its families. Where family relations are based on strong discipline, the country and the nation will be just as strong and magnificent." Turkestan has a rich past and an unforgettable and eternal heritage of modern philosophy.

## Methodology

The Jadids put the most pressing issues of science, education and culture, teaching and upbringing, and new schools in the first place" - or, "advanced Muslim intellectuals initially sought the main cause of the backwardness of the country, the level of development, and the social and colonial oppression in the lack of enlightenment of the people, therefore, they considered education and Enlightenment was envisaged. As a result, the task of reforming education was initially at the center of the attention of the Jadids. They justified the need for these reforms not only theoretically, but also opened schools with new teaching methods, built libraries and reading rooms, wrote textbooks, and did a great deal to put their ideas into practice. Through such active actions, the nation was required to be informed about modern science. Therefore, in one of N. Karimov's articles on the Jadid movement, published in 1995, it is written that "Uzbek intellectuals came to the conclusion that in order to save the country from cultural and social backwardness and the people from oppression and oppression, it is necessary to first educate them." It was on this basis that Jadid schools began to be organized on a mass basis in the late 19th and early 20th centuries.

Recent studies on the first Jadid school in Turkestan, established at the end of the 19th century, in particular, A. Khudoykulov's work, indicate the merchant Husaynov school in Samarkand, opened in 1893, while G. Solijhanova cites the Salakhiddin Domla school, opened in Andijan in 1898, as the first Jadid school. However, there are also opinions that the first new school in Turkestan was opened in 1886 by Ishaqkhan Junaydullokhodja oglu Ibrat. The first information about the school opened by Ishaqkhan Ibrat is given in his poem "Qalam". This was written about in his diaries by the leader of the BARS-51 detachment, Ya. Gaffarov. This poem consists of two surviving pages of a lithographed pamphlet, which is kept among the materials collected by the BARS-51 group.

In his work "History of Fergana", Ibrat, after showing the existing educational system in the country, the state of schools, the attitude of the population to science, and the negative impact of ignorance on development, emphasized the need for new schools: "However, in terms of science, we are not very important among the people, we are in decline... For culture, it is necessary to know the science of the time at any given time, whichever one is in development." writes .

The methodology of the article includes a historical, pedagogical and sociological analysis of the text. With the help of this methodology, the aim is to deeply study the approach and practical activities of Ishaqkhan Ibrat in developing the education system of his time. The article is analyzed based on the following methodological approaches:

1. Historical-analytical method:

It is important to conduct a historical analysis to study the contribution of Ishaqkhan Ibrat to the education system. Through this method, an attempt is made to understand the social and political conditions of that era, the development of the education system, the role and struggles of the new method and the old method. Particular attention is paid to the views and practical activities of Ishaqkhan Ibrat on education. It will also be possible to shed light on his pedagogical experience and methodological aspects in Tashkent.

2. Pedagogical analysis methodology:

The article analyzes Ishaqkhan Ibrat's attitude to the education system and the effectiveness of the "new method" teaching methodology he proposed. This method studies approaches to the effective organization of the educational process and the renewal of teaching methods. The pedagogical aspects of the textbooks developed by Ishaqkhan Ibrat (for example, Munavvarqori, Saidrasul Saidazizov, and others) and the methodological approaches used in the educational process are analyzed.

3. Sociological method:

With the help of this method, an analysis is carried out aimed at linking the pedagogical activities of Ishaqkhan Ibrat with changes in society. It also studies the tensions that the contradictions between the new and old methods have caused in society and their impact on the pedagogical system. It determines how the educational reforms of Ishaq Khan Ibrat affected public education and culture, especially socio-economic changes between teachers and students.

4. Comparative method:

This method compares the educational systems in the new and old methods of education. Through comparison, the differences between the schools founded by Ishaqkhan Ibrat and his contemporaries are shown. The differences in the scientific approaches of the schools, teaching methods, curricula, and the process of educating students are studied. It will be possible to identify the effectiveness and shortcomings of the old-style schools and distinguish the advantages of the new-style education.

5. Methodology for aesthetic analysis of the text:

In this method, it is possible to study the aesthetic aspects of Ishaqkhan Ibrat's texts, articles, and speeches on education. Pedagogical views, proposals for the development of education, and literary and spiritual changes important for public education are highlighted. Through a literary and stylistic analysis of the texts, Ishaqkhan Ibrat's thoughts on the virtues of education and universal human values are shown.

6. Analysis in a historical and cultural context:

Ishaqkhan Ibrat's pedagogical activity was not only focused on the education system, but also influenced general cultural changes in society. The significance of the changes in the education system in the cultural and social context is analyzed. The pedagogical reforms in Ishaqkhan Ibrat's schools and their impact on other areas of society are studied.

## Result and Discussion

Ibrat's new school was also subjected to pressure from the tsarist authorities and was closed down. This school was the first attempt of the Turkestan new schoolmen to implement the ideas of I. Gasprali.

Ibrat presented science as a force that protects the people from evils and said: "The cure for this state of affairs, this disease is science. ... A person without knowledge is like a wall without foundation, and a wall without foundation is useless in its idea. "Read, study, teach, moral science, the sciences that are necessary for the present." With this, Ibrat encourages young people to become informed about worldly knowledge. He writes with

concern that if our people continue to be uninterested in science and technology, they will face a crisis and become dependent.

Ibrat opened a new school in Toraqorgan for the second time, and in 1907 he introduced the teaching of foreign languages as a subject based on the book "Lughati Sitta al-Sina". In 1907, he attracted a teacher from Simbirsk province to the new school, which was opened for the second time, and wrote that within three months of the school opening, more than twenty children and fifteen adults had become fully literate and were reading various books. It is clear from this that Ibrat relied on the new methods he himself had put into practice to prove the advantages of the new educational system. He is shown concluding his article with the following statement: "In conclusion, it can be understood from this article that this man's method confirmed that the Jadiddin method was more useful and superior to the ancient one." Munavvarqori Abdurashidkhanov's role in creating curricula and textbooks for Jadid schools is incomparable. The "Taraqiy" newspaper, in its article "Our Ignorance and Anger Are Complicated" published on June 14, 1906, states that the purpose of sending a child to school is to teach the essential religious knowledge of recitation, the subjects of faith, the obligatory, obligatory, sunnah, recommended, forbidden, disliked, prayer and fasting, hajj and zakat, as well as the essential worldly knowledge of arithmetic, geography, history, and especially useful sciences such as "History of Islam."

Munavvarqori Abdurashidkhanov led a continuous process, from the daily educational work of the new schools, to the organization of annual graduation exams, from teaching the "usuli savtiya" path to talented young teachers, to providing schools with modern textbooks and teaching aids. His activities were supported and encouraged by the great thinkers of his time. The leader of the Jadid movement, Mahmud Khoja Behbudi, was a supporter. Consider Behbudi's words on this subject: "Even if there is no teacher training center in Turkestan, there are certainly one or two teachers in every city who are familiar with the method of teaching. So, it is possible to send people aspiring to become teachers to them and have them familiarize themselves with the method of teaching within 3-4 months. If it is necessary, our teachers will be required to perform this service, then even if it is a little laborious, we should send young people who are interested in teaching directly to the school of Mr. Munavvar Kori in Tashkent, as we are sure that the Almighty will gladly accept such students. In fact, my dear brothers and sisters, the wish and the greatest need of our nation were these schools, which we have presented to your distinguished guests."

In an interview with the correspondent of the newspaper "Turkestanskiye Vedomosti", G. Andreyev, stopping to talk about the organization of new schools of the Munavvarqori method, says: "I personally have gone through a difficult life path. In order to learn something, I had to study first in Tashkent, and then for a long time in Bukhara madrasahs. In any case, despite studying subjects in madrasahs for many years, I did not get many things that were necessary for life. That's when I came to the idea of finding a good way to quickly, easily and easily acquire knowledge for those who had been taught in madrasahs for many years. I wanted to organize small schools-madrasahs based on new, applied, fundamental modern pedagogy. The new school method started by Munavvarqori

quickly spread throughout Turkestan. Its enterprising followers were called "progressors". Munavvarqori himself became their unifying leader and guide. For these schools, he compiled and published alphabets and textbooks such as "Adibi Awwal", "Adibi Soniy", and manuals such as "Tawjid al-Qur'an" ("Qur'an recitation"), "Yer Yuzi" ("Geography"). These textbooks were published separately at least 2-3 times, and at most 9-10 times, between 1901 and 1917.

The Munavvar Kori Jadid School did not limit itself to improving educational methods. It laid the foundation for a completely new, perfect, modern complex of primary (primary), general, secondary specialized and higher education networks of the entire Uzbek national people. In its program, it pays special attention to teaching children to directly apply knowledge in life in a holistic, harmonious whole: intellectual, physical, and aesthetic.

Munavvar Kori, a skilled teacher and a good listener to children, says that it is necessary to take into account not only the consent of parents, but also the child himself, in order to study. He emphasizes that children should first learn the internal rules of the school, that is, how to behave during lessons and breaks, how to interact with the teacher and their classmates, and how to take care of books and notebooks. The reprimand and punishment given to children should be very democratic and humane. For example, warnings, light reprimands, forcing them to repeat the topics they have learned, making them stand in the corner of the classroom, expressing regret, and finally expelling them from school.

Munavvar Kori proposed strict adherence to school rules and regulations, strictly forbade rough treatment of children, hitting and jerking them.

In 1915, there were 150 students in Munavvar Kori's school. 30-35 percent of them were children of the poor and were educated free of charge. They were provided with textbooks and weapons free of charge. The rest paid a monthly fee of 50 ts to one and a half soms. Some wealthy parents paid as little as 2 soms. Three lessons of 50 minutes each were taught a day. Small and large breaks of ten minutes to an hour were introduced. According to Sirojiddin Akhmedov, several hundred children studied at Munavvar Kori's "Namuna" school. This school was taught by talented young people whose training was serious.

According to the researcher, among the young people who studied under Munavvar Kori, talented creators such as Hamza, Qayum Ramazan, Musa Toshmuhammad oglu Oybek, and Mannon Uygur have grown up. Munavvar Kori also recommended his 25-hour weekly program at the same time. He himself taught classes at the school during these hours. Another great service that Munavvar Qori rendered to the school and to Muslims was that he ensured that students could study Sharia sources in their own language. It is known that the language, style of presentation, and methodology of the textbooks written by the Jadids for the new schools differed from each other.

The main reason for this is that the relationship between the old madrasa language and the new Uzbek literary language should be preserved. Because Behbudiy, Avloniy and some other representatives of the new language knew the old language well and wrote their articles, speeches and books on this basis. Also. Fitrat, Cholpon, Qodiriy and other



representatives of the new literary language laid the foundation for the new literary language by supporting the Uzbek literary language. Among the Jadid teachers, Hoji Muin also wrote and published textbooks. In 1908, he wrote the Persian book "Rahnamoi Sawod" and, in collaboration with I. Rahmatullazoda, he wrote the Uzbek alphabet book "O'qituv" (Teacher). In this sense, there are some differences in the language and methodology of Jadid textbooks devoted to the study of Islamic history.

Abdurauf Fitrat's textbook "Mukhtasar Islam Tarikhi" was, as already emphasized above, very close in language and methodology to the textbooks of the present era. It is known that Munavvarqori Abdurashidkhanov also created a short history of Islam, but it was not published in Uzbek. M. Abdurashidkhanov's book "Havoij ad-diniya" (Religious Rulers) is kept in the house of the author's grandson, Ismailkhan Hoji Aka. It is noteworthy that Ishaqkhan Ibrat closely cooperated with a number of Jadid representatives in developing the educational system of new-style schools, and that he visited several Jadid schools and got acquainted with their activities. In particular, at the invitation of Munavvarqori, he several times attended the exams of his school in Tashkent. In 1907, Munavvarqori addressed a special letter of invitation to Is'hoqkhan Tora:

"Dear Is'hoqkhan Hoji! Starting from May 1907, annual examinations for students will begin at the "Khoniya" school in the Tarnovboshi neighborhood of Tashkent. We respectfully request that if you visit the examination sessions with the principals of the schools of the Jadidiya method that you have adopted, the teachers and students will be satisfied with you. Your Excellency Munavarqori. March 15, 1907. "According to this proposal, Is'hoqkhan Ibrat, along with his relatives - advanced teachers Husayn Makayev and Mulla Iskander Domla Abduvahob oglu, will spend several months in Tashkent. They also study in ancient Usul schools in Tashkent, along with Usul-e-Savtiya schools. A series of articles by Ishaq Khan Ibrat, devoted to the "new method" and "old method" schools, was published in the "Turkestan Province Newspaper".

If we consider the school founded by Ishaq Khan Ibrat in Toraqurgan, the school had an education system based on the "new method" (usuli savtiya), which was absolutely new and effective for that era. We can see that in school education of this period there was a sharp struggle and opposition between the "new method" and the "old method" from the debate between Ishaqkhan Ibrat and the Tashkent schoolmaster Mulla Husankhodja. In 1907, at the invitation of Ibrat Munavvarqori, Ishaq Khan came to Tashkent and for several months, he studied in the city's new schools, as well as in the old schools, including the Mulla Husankhoja domla school, and became closely acquainted with its activities.

The debate between Mulla Husankhoja and Ibrat was published in the "Turkestan Province Gazette". Mulla Husankhoja, as a domla, announced that his school would be a "new school" after making minor reforms and encouraging the children of the people to attend his school. Mulla Husankhoja did not "reform" his school and introduce major positive changes. At a time when Saidrasul Saidazizov's "Ustodi Awwal" and Munavvarqori's "Adibi Awwal" alphabet textbooks were published based on the "usuli savtiya" method, and new teaching methods were emerging, this school teaches young children books such as "Haftiyak", "Kalomi Sharif", "Chor Kitob", and "Islamic Creed" that

are not suitable for their psychology, level of knowledge, and age. Understanding the essence of this school, that it was not significantly different from the old scholastic schools, Ishaqkhan Ibrat was deeply offended by the "new school" Mulla Husankhodja, considering his school to be a school opened to deceive the children of the people, to attract more children, and to make a lot of money. At that time, schools like Mulla Husan Khoja's schools were based on dry memorization and textbooks that were far from the requirements of the time. That is why Ishaq Khan Ibrat deeply regrets the way such schools ruin the lives of ordinary children: "The teacher, under the pretext of beating our poor dear children, makes five or ten children look up at the sky and shout, "Alif is beautiful, alif is beautiful," and then forces them to go to bed, ruining their lives until they can read and write even a single letter."

Ibrat was strongly opposed to the sweeping reform of such schools, whose teaching methods were completely useless. That is why, in his article against these schools, his school, and the old education system in general, he likens the old schools to nests of insects: "It is certainly necessary to reform the old schools by dividing children into groups, and by using canes and whips. But the books to be read - these old vermin nests - are useless, even if these issues are reformed a thousand times. The fact that the children of the people, after spending ten to fifteen years in the old schools and madrasas, ended up illiterate or semi-literate made Ibrat suffer. That is why his journalistic articles on the subject of public education are full of bitter words against the old school teachers and teachers. Ishaq Khan did not just criticize such schools, nor did he suggest ways to correct or reform them, but rather came up with the slogan of completely dismantling them and replacing them with new schools that could meet the demands of the time and teach modern sciences. He exposed the illiteracy, ignorance, and inability of the old school teachers to educate the children of the people and to impart knowledge to them, and demanded that they not be brought closer to educational work and forced to do physical labor: "If we discuss with conscience and fairness, we will be able to demolish our old schools without hesitation and without hesitation, and put them in place under the protection of the new-style domls who know how to organize and discipline." "It is necessary to preach in schools. It is a fitting truth to mistake our old school teachers for peasants. This is the last word to the mullahs, our old and new domlas."

Ishaq Khan considers it appropriate to appoint Russian language teachers or people who have perfect knowledge of Russian as teachers to teach Russian in the schools of the Savtiya: "If it is necessary to know Russian sciences, then how much benefit would be gained if Russian teachers were kept in such schools and one lesson was taught in Russian sciences and language." The thinker also applied these ideas in his practical activities. He invited the advanced teachers, Tatar educators Abdulrauf Shahidi and Husain Makayev, who were fluent in Russian and German, to the school he opened, and worked side by side with them to educate the people. As one of the advanced school teachers, Ishaqkhan Ibrat introduced a weekly lesson schedule to his school and was one of the first to introduce physical education classes to his school. This lesson was taught in the form of active games in the "Ishaqkhaniya Park".

Ishaqkhan worked as a people's judge of the Toraqorgan district for more than 20 years. This responsible position helped him to consistently continue his activities in the field of education and enlightenment.

### **Conclusion**

Mahmoudkhoja Bekhbudi, Munavvarqori Abdurashidkhan oglu, Abdulqori Shakuri, Ashurali Zohiri, Saidrasul Saidazizi, Ishakkhan Ibrat and Ahmad Donish began their activities at the end of the 19th century and considered enlightenment to be the only way to save the country and the people from national oppression and backwardness. Ishakkhan Ibrat is known as one of the great enlighteners in Turkestan for his activities related to science, education system and social development. In 1907, as suggested by Munavvarqori, he got acquainted with the "usuli jadid" schools established in Tashkent, formed his pedagogical ideas and supported innovations in the field of education through them. The contradictions and struggles between the "usuli jadid" and the "usuli qadim" played a significant role in his activities. During this period, Ishakkhan intensively sought to update teaching methods, abandon old methods, and create new systems. If we consider Ishakkhan Ibrat's pedagogical ideas regarding the "usuli jadid" (new method), he sharply criticized the old school system, which was built on memorization and dry knowledge. He emphasized that the old schools were based on dry memorization and chaos, that this system could be harmless to students, but they would be deprived of real knowledge and worldview. Ishaq Khan sharply criticized the teachers of the old system, their laxity in imparting knowledge and their deception of the people's children.

In organizing "new method" schools, he paid attention not only to the introduction of new teaching methods, but also to the formation of an educational system that was suitable for the psychological and physical condition of students. Ishaq Khan, especially for young people, demanded that teachers acquire modern knowledge, including the introduction of games and physical education classes. He sought to train teachers in his schools and apply new scientific methods. The proposals and reforms implemented by Ishaq Khan Ibrat led to a radical change in the education system in the entire Turkestan region. His desire to introduce modern changes in education has not lost its relevance even today. He attracted teachers who knew Russian and German perfectly in his work, and through this he managed to raise public education to a high level.

#### **Proposals and comments:**

1. Improving pedagogical skills: To improve the quality of the education system, organize regular trainings and courses for teachers on modern pedagogical methods. It is necessary to provide teachers not only with pedagogical knowledge, but also with psychological knowledge;
2. Using scientific developments and technologies: Introducing new teaching methods and technologies, teaching students not only traditional subjects, but also modern scientific developments. Including developing modern educational materials in such areas as the Russian language, mathematics, and natural sciences;
3. Introducing a practical education system: Providing students with practical skills along with theoretical knowledge. Organize lessons aimed at preparing students for work and solving real-life problems;



4. Psychological development of students: Pay special attention to the emotional and psychological state of students. Introduce methods aimed at identifying and developing their abilities and talents;
5. Increase inclusiveness in education: Ensure the right of each student to receive an education that meets their needs, develop separate programs for children with special needs;

Through these proposals, it will be possible to adapt the views of enlighteners on education to the modern system, which is of great practical importance not only for scientific, but also for social development. The special thoughts of our President Sh.M. Mirziyoyev about Ishaqkhan Torah Ibrat are noteworthy: "Our great ancestor did not choose the pseudonym Ibrat for nothing. "I would not be wrong to say that his selfless life on the path of the development of the Motherland and the country serves as a true "Lesson" not only for his time, but also for all of us today." Today, by perpetuating the sacred names of the Jadids and conveying their rich heritage to the people, and by supporting and encouraging the initiatives being promoted by our President in every way, we will be able to build a truly enlightened society in Uzbekistan.

## References

- Alimova D.A. From the history of studying cultural problems in Uzbekistan in the first three decades of the 20th century//Social sciences in Uzbekistan. -1995. - No. 10. - B.93.
- Karimov N. The historical situation of the beginning of the 20th century and the emergence of the Jadidist movement. //New history of Uzbekistan. Proceedings of the scientific conference on conceptual and methodological problems. -T., 1995. -B.38.
- Khudoykulov A.M. Prosветitelskaya deyatelnost djadidov Turkestana (konets XIX-nach. XX vv.). Autoref. dis... cand. ist. science -T., 1995. P.28. Solijonova G.F. Uchebno-prosветitelskie ochagi v Turkestane, ix obshchestvennoe znachenie. /konets XIX-XX centuries: Autoref...dis. sugar ist. science T., 1998. -P.38.
- "The newspaper of the Turkestan province", 1907, No. 72
- "The newspaper of the Turkestan province", 1907, No. 72
- Mirziyoyev Sh.M. "The Great We will build our future together with our brave and noble people." - T.: "Uzbekistan", 2017. -P. 75.
- Mirziyoyev Sh.M. "We will build our great future together with our brave and noble people." - T.: "Uzbekistan ", 2017. -P. 75.
- "Newspaper of the Turkestan Province", 1907, No. 66
- "Newspaper of the Turkestan Province", 1907, No. 72
- Dolimov U. "New Schools in Turkestan" - T.: "University", 2006. p. 66-67
- "Time" newspaper, 1913, issue 1324

- 
- Turdiev, B. S. (2020). EVOLUTION OF IDEAS AND VIEWS ON THE DEVELOPMENT OF DEMOCRATIC SOCIETY AND SPIRITUAL RENEWALS. *Scientific Bulletin of Namangan State University*, 2(10), 209-217.
- Турдиев, Б. (2020). Развитие демократического общества и духовное обновление в взглядах восточных и западных мыслителей. *Общество и инновации*, 1(1/S), 710-717.
- Sobirovich, T. B. (2024). Exploring the Ideosphere: A Comprehensive Examination of Eastern Philosophical Perspectives and Their Societal Reflections