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THE ESTABLISHMENT OF THE JADID SCHOOLS IN TURKESTAN AND THE PROCESS OF EDUCATION AND UPBRINGING

Abstract. *This article analyses information on the establishment of the Jadid (new-method) schools in the region of Turkestan by the enlighteners of the period from the mid-nineteenth to the early twentieth century, together with the system of education, the stages of schooling, and the methods and directions of instruction. Through the activity of such figures as Mahmudkho'ja Behbudiy, Munavvar Qori, Is'hoqxon Ibrat, Saidahmad Siddiqiy, Abduqodir Shakuriy, Abdulla Avloniy, and Hamza Hakimzoda Niyoziy, it shows how the new-method school transformed literacy training, the publishing of textbooks, and the cultural life of the region.*

Keywords: *Turkestan, school, usul-i jadid (new method), primary grades, secondary school, higher school, new-method school, education system, madrasa, curricula.*

INTRODUCTION

Just as the name of Ismoilbek Gaspirali – who brought a genuine revolution to the spiritual life and schooling of the Eastern peoples and became a true pride of the Turkic nations through the “usul-i jadid” (new method) he devised – occupies a great place in history, so too the name of Behbudiy occupies a broad place in the schooling and enlightenment of Turkestan. He is considered one of the first propagandists and practitioners of organizing schools of this new type in the region, and in this sphere he learned many new approaches from Gaspirali. The newspaper “Tarjimon” became for Behbudiy an essential means of grasping the situation of the day; among the lines printed in its early issues were: “When we see a single wretched pauper we feel pity ... yet we fail to see the unparalleled torment that not one but thousands of people – an

entire nation – endure from ignorance.” Later, its pages gave broad space to founding new schools and disseminating advanced ideas, which on the one hand defended the kinship of nations and on the other revealed a general democratic character. For this reason Behbudiy chose Gaspirali’s path, sought his counsel, and became his like-minded comrade.

MAIN PART

Mahmudkho’ja Behbudiy and the new-method school

Behbudiy studied from Gaspirali – from his works and articles – the necessity of the “usul-i jadid” school, its rules and regulations, the lessons taught, the manner of examinations, how the school should be organized, what equipment it required, the duties of teachers, and questions of their provision. On this basis he devoted all his strength to establishing “usul-i jadid” schools in Turkestan, showing dedication not only in founding them but also in supplying them with books. In the old-town part of Samarkand he opened a free library, a reading room, and a school in his own courtyard, and he moved the new-method school of the renowned pedagogue Abdulqodir Shukuriy into his own courtyard.

Munavvar Qori and the sound-method schools of Tashkent

One of the Jadids, Munavvar Qori, in 1901–1904 opened the “Usul-i savtiya” (sound-method) school in Tashkent with the help of his Crimean friend Rasim Keshod, while also serving as imam there. In 1906 he continued his work in the field of the new-method school in the outer courtyard of his own house, and before long had a two-room annex built for the school. In a short time the renown of this school grew and the number of children increased. As a result, a two-grade branch of the school was opened in the outer courtyard of Buvakhon To’ra, son of Poshshakhon, who was also of the qori’s neighbourhood. Children who had completed grades one and two there continued their studies in Munavvar Qori’s courtyard.

In the 1913–1914 academic year the school began to open senior grades (the fifth and sixth). From the fourth grade onward, Russian too was taught as a subject. Munavvar Qori understood well that one cannot bring about a change in people’s consciousness without reforming the school. In his article “Our ignorance is a complex matter” he criticized: “In Turkestan there is no lack of school and madrasa – they exist – but they are without order and without method ... No serious attention is paid to the upbringing

and education of the young people of Turkestan; the future of the nation is regarded with indifference and neglect.” He stressed the great responsibility resting on fathers for the fate of their children, and wrote with bitterness that there were among them not a few heedless and undevout fathers who, without a thought for giving knowledge, let their dear children roam the streets and consigned the precious lives of those innocents to be burned by the fire of ignorance. Some, he wrote, would take their son by the hand, lead him to school, and demand of the teacher: “Sir, this boy’s flesh is yours and his bones are ours; somehow, quickly, teach him to write accounts on cash and credit.” Such, he observed, was these fathers’ attitude toward the fate and future of their children.

Munavvar Qori also described the character of the schoolteachers (the domlas), noting that most teachers were ill-tempered and harsh and beat the children: “The teacher-effendi holds a great stick in his hand; whichever child’s head ceases to move, that stick falls upon his head. But no one cares whether the child has learned or not; it suffices that he keep nodding his head. Indeed, in past years it even happened that children died beneath the stick of such cruel teachers. What can one hope for from children brought up under the tutelage of such cruel, ill-tempered, and ignorant teachers?” He wrote with sorrow of the consequences to which such a wretched method of teaching led: “... if in other provinces ten out of a hundred cannot read, in the province of Turkestan it is ninety out of a hundred” (Munavvar Qori, 1906). The cause of this, he said, lay in the fact that the lessons and books taught in the school were not suited to their purpose in terms of method, and that the teachers were unable to meet pedagogical requirements.

Munavvar Qori also demanded that the teachers strictly observe the rules and order of the school; he forbade harsh treatment of the children and prohibited beating and scolding them. The punishment and reproof given to children, he said, must be of a thoroughly democratic and humane spirit.

Munavvar Qori advocated sending educated young people abroad to study the sciences there. For example, addressing a gathering in Tashkent in 1916, he said: “We are in great need of sending Uzbek educated youth to Germany for study; if the children study and acquire knowledge there, they will be able to render great service to the nation” (Sharq yulduzi, 1992:108).

Is’hoqxon Ibrat: schooling, lexicography, and printing

Is’hoqxon Ibrat, having completed the Kokand madrasa in 1886, returned to his native village of Turaqurghon and began his work as a progressive teacher by spreading

enlightenment in the village. That same year he opened a school in his village. The school Is'hoqxon opened differed greatly from the old neighbourhood schools: he applied the more advanced sound (savtiya) method and defended it against the adherents of the old method.

He created a comprehensive dictionary entitled “Lug’ati sitta al-sina,” which embraced words in six languages – Arabic, Persian, Hindi, Turkish, Sart (Uzbek), and Russian. So that the work might also be convenient for those who did not know the Russian writing system, the author rendered Russian words in the Arabic script. As is known, representing Russian and European words in Arabic script is a rather complex task, yet Is'hoqxon Ibrat accomplished it successfully. This “Lug’ati sitta al-sina,” after several years of vicissitudes, was published in Tashkent in 1901, and it was used as the sole textbook and aid for studying Russian in the sound-method schools opened by progressive pedagogues.

In this complex field of linguistics, Is'hoqxon Ibrat created a rather comprehensive scholarly work entitled “Jome’ul khutut” (A collection of scripts). In it the author sought to illuminate the historical development traversed from the most primitive pictographic writing to the most perfected scripts of the latest period. This work, of considerable size – 132 pages – was published in 1912 at his own printing house, “Matbaai Is’hoqiya.” The author’s deep learning in linguistics was manifested in this work. In it he studied not only the earliest sound-letter scripts that arose after pictographic writing – Phoenician, Indian, Latin, Armenian, Georgian, Uyghur, and more than forty other scripts – their origins and development, but also the ancient scripts of the Arab lands, striving to read them correctly. He reflected in his work the monuments of writing created by the Phoenician peoples two thousand years before our era and the remains of writing found in the caves of the island of Cyprus. Studying the history of scripts, Ibrat came to the scholarly conclusion that the sound-letter writing system was first created by the Phoenician peoples and that the scripts of the neighbouring peoples – Hebrew, Syriac, and Arabic – arose on the basis of Phoenician writing. He concluded that Arabic writing derived from that of the Phoenicians and, from the seventh century onward, developed in two forms, Kufic and Naskh, on the basis of which the relatively simple “thuluth” script was created.

The work “Jome’ul khutut” gives information on forty-one writing systems famous in the world, including such forms of Arabic script as thuluth, tawqi’, rayhan, zulf,

humoyun, and turra, and at the same time expresses ideas on the art of calligraphy. In this work Ibrat particularly stresses that the study of foreign languages such as English, French, German, and Latin also plays a great part in mastering science and culture. The publication of his “Jome’ul khutut,” devoted to the history of the peoples of the world, held great significance in the history of Uzbek printing culture and in the study of the history of scripts.

As he reports in his work “Tarikhi madaniyat,” in the last twenty years he had created fourteen scholarly works in history, linguistics, and pedagogy, as well as the poetry collection “Devoni Ibrat,” the fruit of thirty years of poetic work. Besides his linguistic works “Lug’ati sitta al-sina” and “Jome’ul khutut,” his historical works “Tarikhi Farg’ona,” “Tarikhi madaniyat,” and “Mezonul zamon” have come down to us. In these historical works Is’hoqxon advanced his pedagogical-enlightening views. On his foreign travels he had visited great cities where technology and culture had developed, and he believed that the cities of Turkestan too would in time take their place among the cultured cities – the sole way to achieve which, he held, lay in science and in study.

In 1886 Is’hoqxon Ibrat opened a school somewhat more advanced than the old schools, and in 1907 he opened, for a second time, a free new-method sound school for village children, completely different from the old schools. In it he taught his own sons Abboskhon, Vaqqoskhon, and Fayozkhon along with twenty-five village children. The school was housed in his own home, in a room with bright windows, and was equipped with new teaching tools – desks, tables, chairs, new books, textbooks, notebooks, and a blackboard – while he conducted the teaching on the basis of a curriculum he had himself composed. In his school he used his own works “Lug’ati sitta al-sina” and “San’ati Ibrat kalami Mirrajab Bandiy,” as well as textbooks and aids such as the three-part “Kniga dlya chteniya” (A reading book) by S. M. Gramenitskiy – the founder of Russian-native schools in Turkestan and the first author of their textbooks; the “Ustod avval” of Saidrasul Saidazizov – the first Uzbek teacher of the Russian-native schools and the creator of a textbook in Uzbek for them; the “Ta’limus soniy” of Ali Askar ibn Bayramali Kalinin; and the “Samouchitel’ russkogo yazyka dlya russko-musul’manskikh shkol” of M. M. Orakulov, teacher of the Namangan Russian-native school, published in 1887.

As a progressive teacher, Is’hoqxon relied chiefly on his own achievements and on the new methods he had put into practice in order to prove the very great advantages

of the new system of education, and he introduced a weekly timetable in his school. He was among the first to abolish the corporal punishment that estranged children from school and bred in them hatred of the teacher, and he particularly stressed that raising a child by beating, whether in school or in the family, was an utterly wrong method. Among the progressive pedagogues, Is'hoqxon Ibrat was one of the first "swallows": in 1914 he opened a Russian school in To'raqo'rg'on and named it "Uchitel'" (Teacher). Until 1916, thirty pupils from To'raqo'rg'on and neighbouring villages studied there; Ibrat engaged Russian teachers and taught there himself. The school was closed in 1916.

In order to see Russian culture and technology with his own eyes, Is'hoqxon Ibrat travelled to the city of Orenburg in Russia in 1907, becoming closely acquainted with its novelties of culture, art, and technology. From a printer in Orenburg named Gaufman he bought, on credit – to be paid off over ten years – a lithographic machine (manufactured in 1901). With great difficulty he brought the lithographic machine and the type from Orenburg to Kokand by train, and from Kokand to To'raqo'rg'on by camel. In 1908, on the site of a bathhouse he had built, he established the "Matbaai Is'hoqiya" printing house. The emergence of a printing house in a remote village of Turkestan was a great achievement of the Uzbek people in the field of science and culture. This lithographic press began its work by spreading knowledge and enlightenment and by publishing textbooks and aids for schools; here, in 1908, he first published the work "San'ati Ibrat, Kalami Mirrajab Bandiy," devoted to literacy training, whose importance in teaching reading and models of calligraphy was undoubtedly great.

For the press, Is'hoqxon designed an image of a sun emitting rays, within which he inscribed the word "ilm" (knowledge), thereby likening knowledge to a radiant sun; this symbolic emblem appeared on most of the books printed at the press. As demand for books and various treatises grew among the people, the lithographic press was moved to the city of Namangan in 1910 and turned into a typo-lithography. In this period the press acquired great significance on the scale of Turkestan, and large-scale works too began to be published at "Matbaai Is'hoqiya." His treatises and books imbued with the spirit of enlightenment – "San'ati Ibrat," the treatise "Kalami Mirrajab Bandiy," the poetry collection "Ilmi Ibrat," and "Jome'ul khutut" on the history of scripts – were published at the press he had founded.

The steady growth of the output of the Namangan press caused a considerable increase in bookshops and book bazaars in towns and villages. From 1910 onward, thirteen bookshops were opened in the city of Namangan, two in Chust, two in Pop,

and one in Yangiqo'rg'on; these shops sold mainly the books published at "Matbaai Is'hoqiya" at very cheap prices. Intending to raise the people's level of knowledge still further, the enlightener Is'hoqxon set about organizing a library; taking the initiative himself, he established a rather rich library in his own house and named it "Kutubkhonai Is'hoqiya." According to the available information, the rare manuscript known as the Namangan copy of Yusuf Khos Hojib's "Qutadg'u bilig," preserved in the manuscript fund of the Beruniy Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, belongs to the "Kutubkhonai Is'hoqiya."

Saidahmad Siddiqiy in Samarkand

Saidahmad Siddiqiy, one of the renovators (mujaddids) of his time, also travelled in a number of countries in Russia, Europe, and Asia. Returning to Samarkand in 1903, he became an active propagandist of culture and enlightenment. In his own village, named Khalvoy, in the Samarkand region, he organized a new-method school for the children of peasants and craftsmen, building its education and upbringing on the experience of the advanced schools of the day. He boldly devoted attention to publicizing the social, political, and pedagogical achievements of the new-method school.

Siddiqiy was the first in the region to open a new-method school for adults, bringing about a great change in cultural life. In 1914 he opened a bookshop named "Zarafshon," creating conditions for trade in visual aids, methodical and textbook literature, teaching materials, and journals. Siddiqiy wrote many works, which were later published in Tajik and Uzbek in such collections as "Mir'oti Ibrat" (1912, Tiflis), "Anjumani arvoh" (1912, Tiflis), "Ganjinai hikmat" (1914, Tashkent), and "Aynul adab" (1915, Tashkent). In a number of his works and speeches he advanced the idea of teaching many secular sciences and of giving a secular education in the schools, and promoted the idea of thoroughly teaching the works of Ulug'bek, Ahmad Donish, Furqat, Muqimiy, and others and applying them in educational work.

It became clear that Siddiqiy was among the first to open new-method schools not only in Samarkand but also in the rural districts, in which he managed to teach not only Uzbek and Tajik children but Russian children as well. He approached teaching methodology with great devotion, opposing the new principle of scholarly, conscious, comprehending instruction to the old method of spelling out lessons letter by letter. A skilled teacher, he organized lessons on the basis of a strict timetable and was able to give deep instruction in Uzbek and Russian. In natural-science and geography lessons he managed to hold practical sessions in the open air beside the Bulung'ur river; by

this method he gave special attention to the children's grasping the true content of the laws and mysterious phenomena of science, society, and nature. He gave the children no homework and maintained very close relations with parents. From 1918 to 1921 Saidahmad Siddiqiy served as commissar of legal affairs, and from 1921 until the end of his life he worked in pedagogy, earning the high title of "Honoured Teacher."

Abduqodir Shakuriy and native-language textbooks

After completing an old-method school, Abduqodir Shakuriy entered a madrasa in the city of Samarkand. In the autobiographies he wrote in Uzbek and Tajik, Shakuriy notes that he visited a Russian gymnasium and became acquainted with its internal order and teaching methods. Thereupon a dream arose in the young teacher of organizing a new school of the same order for the children of his own people. With the help of friends he went to the city of Kokand and for ten days became acquainted with the teaching methods of the new school there; returning to Samarkand, he began to apply these new methods in the school he had opened.

Shakuriy first changed the school's teaching equipment, ordering desks and blackboards from craftsmen. On this basis he organized, for the first time, a new-method school in his native village of Rajabamin in the autumn of 1901. Since there were no textbooks and aids in those times, Shakuriy wrote the letters on the blackboard and the pupils copied them into their notebooks; he also made partial use of books written in Tatar. In his memoirs Shakuriy repeatedly recalls that he made timely use of the textbooks of the Tatar pedagogue Abdulhodi Maqsudiy, such as "Muallimi avval" and "Muallimi soniy." The local officials of the tsarist government were formally opposed to the opening of this school and strictly supervised its curriculum: they raised no obstacle to the religious textbooks taught in the school, but were anxious about the teaching of secular subjects. According to his pupils, Shakuriy would bring the single globe he had obtained with difficulty into the classroom only at special times and hide it away at others.

In Shakuriy's school, Tajik and Uzbek children were taught together. Tajik was the principal language there; once a child had become literate, books written in Uzbek and Tajik were taught, and, in order to acquaint the pupils with samples of Azerbaijani and Tatar literature, certain passages written in those languages were taught as well. According to Shakuriy's autobiography, this school had a complete curriculum. In those days the Holy Qur'an was taught and memorized in the schools, and so religious

books were taught in the new-method schools too, since no parent would send children to a school where the Qur'an or some religious book was not taught; for this reason the "Haftiyak" was considered one of the principal reading books. When the Tatar pedagogue Maqsudiy composed textbooks for his school, he gave special attention to teaching the rules and alphabet of Arabic, and Shakuriy too observed this in his school. This method of instruction made literacy training considerably easier than the methods of the old schools.

Shakuriy organized an examination once a year for his pupils, demonstrating before the parents the results of the pupils' knowledge; the parents would marvel to see that their children had, in a short time, become literate and acquired information in arithmetic, geography, and medicine. The fame of Shakuriy's school spread widely and attracted the attention of other enlighteners of Central Asia. Among them, the founder of Uzbek literature – the great poet, playwright, and pedagogue Hamza Hakimzoda Niyoziy – took a keen interest in the school Shakuriy had opened; in 1909 he came to Samarkand to see it and take part in its examinations. The order of teaching and the examination results left a good impression on Hamza, and Hamza and Shakuriy became friends and corresponded for many years.

It should be noted that Shakuriy did not confine himself to teaching alone: he wrote textbooks for his school and had them published at his own expense, since teaching Tajik and Uzbek children with textbooks written in Tatar created great difficulties and those textbooks were not very comprehensible to the children. He therefore considered it necessary to create textbooks for pupils in their own native language. First of all, Shakuriy himself composed an alphabet primer. This book, entitled "Rahnamoi savod" (A guide to literacy), was written on good paper in the nasta'liq hand. According to Shakuriy's pupil, the writer Rahim Hoshim, in this book the words were shown divided into syllables, and at the end of the book short reading material was given. As a result of many years of pedagogical activity, Shakuriy determined that the "sound-letter" method (writing each sound with a separate letter) was convenient and easy for teaching children to read; and in 1913, under his direction, he and his pupil Ismatulla Rahmatullaev – one of the renowned pedagogues of Samarkand – composed a new alphabet primer on the basis of the sound-letter method. This book, published in the city of Tashkent and written in Tajik in the Arabic script, was used for many years as the best teaching aid

for literacy training; in its introduction methodical advice on becoming literate quickly and easily was given.

The primer “Alifbe ta’limi” (Teaching of the alphabet) was created as the result of ten to twelve years of creative work by Ismatulla Rahmatullaev and the many years of practical activity of his teacher Abduqodir Shakuriy. Over many years they composed this book on the basis of applying various methods of primary instruction, their own experience, and the study and generalization of new-method teaching techniques and numerous primers. The primer consisted of forty-six pages and was intended for about ninety lessons. The second book written by Shakuriy, in 1907, was “Jome’ ul-hikoyat” (A collection of stories). Revised and supplemented, it was published a second time in 1911. The book is a chrestomathy for the second grade of the primary school. The text of this seventy-two-page book was written in a clear, beautiful hand on fine paper; its first part included forty-eight short stories of educational importance, and its second part gave fifteen poetic excerpts taken from the works and translations of classical writers. The educational importance of the book lies in the fact that all of its teaching material serves to form moral qualities in children.

Despite the difficulties and obstacles of the time, this faithful friend of the people – the enlightener-pedagogue Shakuriy – devoted all his energy to organizing a new-method school, studied the order of teaching on the basis of the new method with great zeal, selected the most convenient and easy methods of teaching literacy, and composed and published textbooks and aids for the new-method schools. Shakuriy first organized a new-method school for girls as well, in which his wife taught under his direction; later he combined the groups of boys and girls and taught them together. He was thus one of the propagandists and organizers of the new-method school in Samarkand, pursuing no material gain in this work, while at the same time no one gave him any material aid.

Abduqodir Shakuriy was engaged in teaching until the upheaval of 1917. In 1917 a group of progressive people of the city of Samarkand celebrated the fifteenth anniversary of A. Shakuriy’s pedagogical activity. In 1921 he was appointed director of School No. 13 in the city of Samarkand, set about the upbringing and teaching of children with great zeal, and for many years served as director of that school and as teacher of the native language and literature. Shakuriy was the first to introduce labour and music lessons into the schools of Samarkand; besides acquainting children with agricultural and horticultural work, he also taught them bookbinding, carpentry, and other crafts,

allotting separate hours for these activities. At the beginning of 1923 the newspaper “Pravda” announced a competition for the most exemplary advanced school and the most skilled and experienced teachers in the country; on 8 July 1923 the results were announced, and among those teachers was A. Shakuriy of the republic’s schoolteachers. Along with other progressive teachers, his name was entered on the “red board” of “Pravda,” a monetary award was presented, and a favourable article about Shakuriy was published. This shows that the enlightener-pedagogue Shakuriy rendered very great services in organizing new-method schools, introducing new procedures into the teaching process, and training a large group of teachers, and that his work was highly valued by the editorial board of the newspaper. In 1925, at A. Shakuriy’s initiative, the rural population built and put into operation a new four-grade school at its own expense.

Abdulla Avloniy

The noted enlightener-writer Abdulla Avloniy was a pedagogue and scholar who made a substantial contribution to the development of pedagogical thought and who reflected in his works the finest traditions of the Uzbek people and important vital questions of education and upbringing. In 1907 Abdulla Avloniy opened new-method schools in the Mirobod neighbourhood of Tashkent, and later in the Degrez neighbourhood. He changed the schools’ teaching equipment and made desks and blackboards with his own hands. Since the main part of the children admitted to the school were the children of poor people, he organized, with the help of friends, a “Charitable Society” (Jamiyati khayriya) to provide them with clothing, food, and writing materials, and presided over this society himself. He formed a publishing partnership and opened a bookshop named “Maktab kutubkhonasi” (The school library) in Hadra. By the aims and tasks it set itself, Avloniy’s school differed from the old-method schools in conducting lessons in the native language on the basis of the class-lesson system; in it he gave children certain information in such subjects as geography, history, literature, language, arithmetic, geometry, and wisdom (philosophy).

In the 1920s, together with various social duties, Avloniy continued the profession of teaching and took an active part in eliminating illiteracy. From 1920 he directed the Regional Educational Institute organized in Tashkent and subsequently the Women’s Educational Institute; he worked as a teacher at the Institute of Public Education and at the Turkfront military school (military educational institution). In 1924–1929 he taught at the Central Asian State University (SAGU) and other higher educational institutions

while also carrying on research. On the basis of a new literature curriculum, in 1933 Abdulla Avloniy compiled a “Literature chrestomathy” for the seventh grades of Uzbek schools.

Hamza Hakimzoda Niyoziy

One of the Jadids, Hamza Hakimzoda Niyoziy, in 1911 opened a school in the Hojibek quarter of Kokand and taught orphans and poor children, creating for the pupils the teaching aids “Yengil adabiyot” (Light literature) and “O’qish kitobi” (A reading book). Making certain changes in the school’s teaching, he strove to do away with the method of dry memorization; he forbade beating and scolding the pupils, gave much attention to extracurricular educational activities, regarded the native-language lesson with special importance, and allotted more time to its sessions. Over twenty years of teaching activity, Niyoziy advanced important ideas, both practical and theoretical, on the question of educating the young. Hamza’s creative work and teaching activity alarmed the officials of the tsarist government, who condemned and closed Hamza’s school as “a dangerous school that corrupts children and turns them away from religion and enlightenment” and persecuted him.

In his pedagogical views, Hamza Hakimzoda held that every person must be aware of society, nature, and the animal world, stressing the necessity of mastering the sciences for this purpose. Speaking of intellectual upbringing, he said that through it one must come to know the laws of nature and society, natural phenomena, and the connections among them. The poet called for the rearing of young people who possessed such knowledge and who would serve the welfare of society and the people. In Hamza’s view, in order to rear children into such well-rounded persons, the teacher himself must possess deep knowledge, be capable, and be of high moral character.

CONCLUSION

To conclude, in the region of Turkestan in 1905–1906 there were 5,290 schools, in which 70,955 pupils received instruction. The curriculum and plan of these schools provided for teaching mathematics, history, geography, natural science, Russian, local literacy (the native language), and Islamic studies. In the course of lessons, the works of Russian poets and writers were studied alongside those of the thinkers of the East – Navoiy, Fuzuliy, Bedil, Sa’diy Sheroziy, Mashrab, So’fi Olloyor, and others. Through the dedicated efforts of enlighteners such as Behbudiy, Munavvar Qori, Is’hoqxon Ibrat, Saidahmad Siddiqiy, Abduqodir Shakuriy, Abdulla Avloniy, and Hamza Hakimzoda

Niyoziy, the new-method school transformed literacy training, gave rise to a native-language textbook tradition and a local printing culture, and laid important foundations for the renewal of education and culture in early twentieth-century Turkestan.

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