



FOUNDATION OF EDUCATION AND UPBRINGING

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Article history:	Abstract:
Received: March 10 th 2024 Accepted: April 7 th 2024	In the article, it is written about the educational reforms of the Jadids, the school of Ismailbey Gaspirinsky, where children were taught literacy based on the new sound method, and because they were able to read burro in forty days, "new method schools" began to appear all over the country. For those who understand the importance of enlightenment, the importance of the school issue and their openness to scientific news is demonstrated by the example of the activity of Ishaq Khan Tora Ibrat. Ishaq Khan Tora Ibrat's articles and poems were analyzed, and the spiritual and educational views of the modernist were revealed through them.

Keywords: modernity, school, science, development, people, teacher, textbook, newspaper

"You cannot change a person or society without changing the school. It is clear from the quote from the speech of the head of state that "the basis and foundation of education and training is the school" that, like all those who want to see their future prosperous, special attention is being paid to the development of schools and education in our country, reforms are being made, plans are being made. under construction: within the framework of the investment program, 3 trillion soums will be allocated for the construction of schools. Due to this, 150,000 new student places will be created. It was shown that the main attention should be focused on the expansion of 595 schools that are working at a capacity higher than 2 coefficients. Also, schools will be established in place of 61 college buildings that are working at low capacity. This means an additional 42,000 student places. Construction of 50 schools (with 35,000 student places) will begin next year based on private partnership. By creating additional conditions for the private sector, at least 25,000 student places will be created per year. For this purpose, 7 percent of the loan for setting up a private school is provided to entrepreneurs from the budget. The plots of land for building a new school will be auctioned only for the purpose of building a school. In general, 250,000 student places will be created next year, or 2 times as many as compared to the previous year.

Today, the number of schools in Uzbekistan has reached 10,163, and the number of students has reached 6,476,091. 37 school branches were given the status of general secondary education school. For comparison, in the 1980s, there were 9,458 general education schools in Uzbekistan, where 3,875,000 children studied. It can be seen that the number of schools has not exceeded a thousand, while the number of students has almost doubled. So, there is still a lot of work to be done.

"School is a matter of life and death, a matter of the future. It cannot be solved by the state, government and governors themselves. This should become the work and duty of the whole society." A call in this spirit was first sounded by the Jadids at the beginning of the 20th century.

Ármin Vámbéry , who covered and analyzed the movement of the Jadids, said that "not many people thought of his (the Jadids - the emphasis is ours) desire and encouragement for culture. The first impulse in this direction was enlightenment,

Ismail bey Gasprinsky , burning with patriotism and tireless, wrote" and stopped at his work in the "Terjuman" newspaper. In his article, he cites Gaspirinsky's article in a striking manner: "Islam has always relied on two things - enlightenment and prayer. Therefore, everywhere Muslims live, there are mosques and schools. They are sometimes made of wood and brick, sometimes of felt, according to local conditions. The mosques and schools of settled Muslims are always in one place, while the schools of nomads move with them. Various textbooks attract the attention of the famous tourist: "We were especially surprised by the large number of books that serve as guides for learning the Tatar language. They tried to awaken the national-Turkish spirit in them with such enthusiasm that you do not see such enthusiasm even among the Ottomans, who are much more advanced than us.

In order to expand the ranks of enlightened people as much as possible, Muslim reformers and patriots first of all cared about improving education. Attending Russian schools was dangerous in their eyes, because judging by the behavior of Ilminsky, Ostroumov and others, there was a risk of Russification and Christianization, and it was natural to be afraid of it. Therefore, reforming Muslim schools has become a vital necessity, and they have to come into conflict

with the mullahs again, because they were the only masters of the school sector. In 1884, Gaspirinsky began teaching twelve children in a new way - "usuli jadida". And in forty days the burro will produce literacy. He invites the children's parents to the exam. Foreigners come to visit. Everyone agrees on the incomparable potential of "usuli jadida". Children were taught literacy based on a new sound method. Thus, "new method schools" began to appear all over the country. For those who understood the importance of enlightenment, the issue of school became the main issue. For example: on August 16, 1909, Jadidists held a Congress in Nizhny Novgorod. The work program had four issues:

1. In the interest of religion, we must protect ourselves from the crowd of Christian preachers.
2. We have to find the funds ourselves and help our teachers. As well as the construction of educational institutions, the necessary expenses for their equipment and maintenance should be the responsibility of the people.
3. Our teachers live in a very poor situation, and that is why they should be supported in every way.

The fourth article is the most important article, because we need money to introduce reforms. Reforming the school sector and improving the financial condition of our teachers depends only on money.

It was not easy to establish new method schools, not everyone who wanted to was able to do it. One of the big issues is finding the necessary funds for the school's activities. In most cases, they spent their own money. For example, Haji Muin Devoli (in Uzbek language: Hoji Muin Devoli) bought the fruits grown in his kindergarten in Kondalang village and used them for the school he founded. According to the rules established by the colonialists of Tsarist Russia, they tried to control the new schools and stop their activities, but the old school officials also resisted.

Enlightened, patriotic, one of the leading intellectuals of his time, Ibrat opens a new school, promotes science and achievements despite such opposition.

Ishaq Khan Tora Ibrat was born in 1862 in Torakorgan district of Namangan region. Ishaq Khan first studied in a neighborhood school based on the hija method, but he received his education at the hands of his mother. Huribibi was a school teacher, and in her school, she did not limit herself to rote memorization, but also taught girls how to write and write. That is why Ishaq Khan respectfully mentions his mother as his teacher in many of his works. In 1878, he entered the Muhammad Siddiq Tunqator madrasa, which was established at the beginning of the 19th century. Ulugbek Dolimov, in his article on Ibrat, notes that Ishak Khan's years of studying at the Kokand madrasas (1878-1886) coincided with a period of great changes in Uzbek literature, cultural life, and education. It is certain that he enjoyed the literary and cultural life, that he was in close contact with the major representatives of the literary environment, Muqimi, Furqat, Muhyi, Zavqi, Nadim, Hazini, and participated in literary exchanges. Ishaq Khan Ibrat did not limit himself to the sciences taught by the madrasa. During his studies, he independently read the works of great Eastern scientists, studied Arabic, Persian and Russian languages in depth, published in Russian and Uzbek languages such as "Gazette of the Turkestan Region", "Turkestanskiye Vedomosti" and Ismailbek, which was newly distributed in the Turkestan region. Gasprali first got acquainted with the "Tarjimon" newspaper when he was studying at the Ko'kan madrasa. Ishaq Khan Tora Ibrat graduated from madrasa in 1886, returned to Torakorgan, started his career by spreading enlightenment in the village, and opened a school in the village in the same year. His school was somewhat different from the schools based on the "Usuli Qadim" - "Usuli Tahajji" method. When Khan Tora Ibrat was studying in Kok, he learned about the teaching methods in the Russian schools that were being opened in the country.

He felt his superiority over the hijab and rote memorization methods prevailing in local schools. Therefore, he applied the method of sound (savtiya), which is considered advanced in comparison to his school. But this school could not operate for long. The fanatics managed to close it.

In 1907, in the "Gazette of the Turkestan Region", a heated debate took place between Mullah Husankhoja Eshon (Mulla Husanxo'ja eshon), a supporter of his old schools, and Ishaq Khan Tora Ibrat. Teacher Mulla Husankhoja comes up with the slogan of lightly reforming old schools, while Ibrat is in favor of radically changing old schools and opening schools in their place that meet the requirements of the times.

"It is absolutely necessary to distribute the children to the community with the old schools and to reform the issues of coming and going, beating and whipping. But when there are books to read - these old books, teachers to read - old teachers, and schools - old nests of insects, even if these issues are reformed a thousand times, they are useless and in vain."

Regarding the school that he opened, Ibrat explains that he opened a new school by bringing a teacher from Kazan and bringing "ten-fifteen children to take care of me", "without benefiting from it, and wasting my life." It is said that more than twenty young children were able to read and write within three months, and in "four-five and seven-eight days" in Kokand "they were able to communicate in Arabic and read every book", he writes, "they would have benefited a lot if they had been given education in Russian science and language" by involving Russian teachers if necessary.

The progressive Ibrat promoted science in his articles, ghazals, and prose works. The content of the seventh criterion of the work "Mezon uz-zamon" ("The measure of time") is "educating with the science of the future". In it, the scholar tries to reveal the essence of the matter through the following example. "Not walking in time is like ten children from one father in a yard, some of them are walking on the father's command and some of them are walking on the ground, not taking their father's word. Just as their fathers disobeyed, lost the union, did not give them their land and water properties, and disinherited them as unfit and divided them into pieces, this time is like this father, the child looks at his mind and reason teaches him. If he doesn't keep his word, if he doesn't follow the path, he will leave it alone." While praising the innovations coming in his ghazals, he emphasizes that they are the result of him. He writes that the reliefs in human life are only due to the acquired knowledge:

The old plow-and-mola is a man's inheritance,

Now the method is to start a new business.

(Ko'hna omoch-u mola odamdin erdi meros,
Emdi usuli yangi ish boshlagay traktir)

He himself only tries to spread knowledge. In 1905, he established a printing shop in the place of the bathhouse he had built and started it under the name "Matbaai Is'hoqiya" ("The typography of Ishaq Khan")

The purpose of this work is to bring knowledge to the world.

There is also a world of works to put up.

(Maqsad bu ishdan erdi olamg'a ilm kasri,
Ham qo'ymoqq'a asarlar yodovari jahona).

Ibrat was interested in the activities of newspapers because of the great role of newspapers in his development. He emphasized that his responsibilities are not limited to applause and that he can do many things for the country:

Write a proverb about morals and science.

Let him read, let him not take a lesson.

(Yozing im-u axloq-u fanni maqol,
O'qub bilsun, Ibrat olib bilmagon.)

The poet was pleased that if the work of newspapers is acceptable to everyone and not indifferent, reading and discussing it will lead to awakening, this will be a step towards enlightenment:

I saw that "Al-Islah"* magazine is out, from Shosh*.

Thank you, the people are not careless.

(Ko'rdim "Al-isloh" jurnolin chiqibdur Shoshdin,
Shukrlar aytdim yo'lindin xalq beparvo emas)

It cannot be said that all newspapers and opened schools served the development equally. There were those that were done hastily only for personal gain, and this was not overlooked by Ibrat:

Some for fame, some for service,

Some people express their preference.

(Ba'zisi qasdi shuhrat, ba'zisi maxsi xizmat,

Ba'zisi afzaliyat xalq ichra aylar izhor).

Along with learning and spreading news, Jadids warned the people about the negative consequences of bad habits and habits. The article "To'raqo'rg'ondan maktub" ("Letter from Torakorgan") is based on another enlightenment propagandist Abulla Avloni's "Kim nimani yaxshi ko'rar?" ("Who likes what?") article written about the evils that keep the nation in ignorance. "Even now, if we worship the graves in the old, old shame, and do not try our religion, but find money, there is no scholar who says that spending ten thousand on weddings is a waste, a waste," he said about the issue of youth education stops. "This stupidity and ignorance are disorderly, they curse and grow up, when they are young, they are a nut lover on the street, and when they are older, they learn to talk nonsense, askiya*, to fight, to curse. "A person without knowledge is like a wall without a foundation," he says, and sees the cure for such diseases in science.

Nationalist poet, scientist Ishaq Khan Tora Ibrat, like other Jadids, hoped, believed, and worked for the development of the country by promoting science and reforming education and school. World experience shows that this is the formula of development.

Review:

"Al-Islah"-reformation

Shosh- Old name of Tashkent

Askiya- (Arabic, zakiy - sharp-witted, quick-witted) is a type of uzbek folk art; folklore genre; argument of two or more people or groups in public gatherings (festivals, weddings, holidays) in artistic words on a certain topic.

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