

Munavvar Kari is a Reformer of Turkestan Education

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Abstract: In this article, the leader of the Turkestan national independence movement, the founder of the Uzbek national press and the national school of the new method at the beginning of the 20th century, the writer and poet Munavvar Kori Abdurashidkhanov, the state of education in Turkestan at the beginning of the 20th century, the problems in this field and their solutions. suggestions, recommendations, ideas about.

Keywords: national independence, education, culture, enlightenment, national press, secular science, reform, colonialism, national intellectuals.

The study of the scientific and spiritual heritage of the writer and poet Munavvar Kari Abdurashidkhanov, the leader of the Turkestan national independence movement, the founder of the Uzbek national press and the national school of the new method in the 20th century, one of the representatives of the ideas of enlightenment in the country, is still today is important. In his views, personal education, the role of knowledge in personal education, the state of public education in Turkestan, which is one of the national remote countries, based on the policy of the colonialists in the early 20th century, their interest in de-enlightening the local population, national intellectuals are secular that they are lagging behind the development, that the representatives of the local nation should learn worldly sciences without remaining in the national shell, for this the call to practical actions has been expressed. It can be understood that he was the most enthusiastic, selfless enlightener, reformer and organizer of the field of education of his time, from his appeals to the local population, young people, who are considered the most active part of the people, to learn worldly sciences and worldly languages, including the Russian language. Its goal was to transform the existing lifestyle of the local population, based on the colonial oppression, violence, and oppression of Tsarist Russia, into a modern lifestyle through enlightenment.

The son of Munavvar Kari Abdurashidkhan not only put forward the idea of reforming education in his work, but also carried out practical work in this regard, and at the same time, he invited the national educators of the country to unite in the implementation of his plans. . We can see this in some information written down by Munawvar Kari. For example, in his "Address to the Educated Youth of the Republic of Turkestan Shura", which is included in his "Selected Works", such as Mannon Ramz, Shokirjon Rahimi, Zahiriddin A'lam, Elbek, Shahid Eson, Salimkhan Tillakhanov, Hamid Sulayman, Khalmuhammad Okhundi, Majid Kadiri. There are also names of Rifat leaders. This appeal was published in the January 1, 1923 issue of the newspaper "Turkiston" in order to quickly reach the population and the youth. In this speech, a number of problems in the field of education in Turkestan at that time and issues of their elimination, as well as invitations and suggestions, were described. In the speech, the state of education in the country was analyzed and about it: "The Turkestan educators, who once suffered a lot under the hands of the tsarist government and its treacherous missionaries, started working with broad plans and ideas during the time of the Soviet government. were: in the previous years of the five-

year revolution, our educational work was very bright and had great hope, and when a reasonable ground was being prepared for this path, education suddenly fell into stagnation and depression" [1. P.172], it is said.

In addition to the assessment of the state of education in Turkestan at that time, the address indicates the following as the main reasons for stagnation in this field in the country:

1. Lack of work in educational work depending on the conditions;
2. Distance of educational work from the people;
3. Comparison of the people of Turkestan with Europe in educational affairs (in this source it is mentioned as "The comparison of Turkestan people with European gas in educational affairs");
4. Turkestan youths withdraw from educational work for a while due to disagreements and complaints;
5. "printing activities" that have been going on for five years in Samarkand and Fergana;
6. On the basis of the new economic policy, provision of many schools is left to local funds and the will of the local people. [2. P.172]

In the address, it is noted that if these shortcomings in the field of education are not eliminated by the representatives of the local nation and the youth, the education of Turkestan is in decline, its future is in danger, and the future development of the country, the bright future of its people, and freedom from the pressures of colonial oppression are noted, it is said that leaving the terrible darkness in his life depends only on education, on the enlightenment of the people. The appeal criticizes the fact that there is a lot of work to be done in the field of education, the goals and tasks of establishing elementary schools have not yet been resolved, let alone a goal in terms of science and scientific research, and how many no matter how hard it is, it is emphasized that important and responsible tasks facing the country and the people in the field of education should be overcome with perseverance, fortitude, great heroism and nobility.

Under the leadership of Munavvar Kari, the educators make the following proposals to the Uzbek educational and cultural workers of Tashkent and all Uzbek educators in the country, united in this address:

1. Uzbek educational and cultural workers all over the country quarrel among themselves and let them leave their inconsistencies, join hands, and work with great zeal for the advancement of education.
2. Let them take every possible measure to bring the people closer to education and education to the people.
3. In order to put the educational and cultural activities of the Uzbeks of Turkestan on the right track, a movement was started to open a society called "Educational Publication" in Tashkent. After the formalization of this society, as soon as it is announced in the press, they should start opening branches of this society everywhere. [3. P.174]

Through the address, the enlighteners invite the indigenous peoples to take an active part in educational work, to fight together against ignorance, which is a pitfall for the country's development.

In his views, Munavvar Kari emphasizes that the establishment and development of educational and cultural activities in every country depends primarily on the people, their attention and activity in this field, and he notes that the government is only the leader: The government performs only the functions of leadership and support. For this reason, conscious nations form mutual scientific, scientific, literary and social associations and "Nashri Maorif" societies, serve

and strive for the advancement of nations in terms of education and culture behind the leadership of their governments and the support of their nations" [4. P.174] - says.

In the opinion of the enlightener, the members of the government should work and act in accordance with the cultural level, condition, and mentality of their people and nations in order to develop education, so that the general public and the nation will support the government and follow them. Dwelling on the European and American peoples who followed the same path, Munavvar Kari expresses the following thoughts: "This is how today the peoples of Europe and America fly in the air, swim under the sea, and communicate with the farthest parts of the world without means. they reached one circle, one culture". [5. P.175]

Munavvar Kari Abdurashidkhanov compares the education and culture situation in Turkestan at that time with European and American countries and states that while secular sciences are studied in these countries and a number of new discoveries are made, Turkestan cannot be limited to only religious schools. It is necessary to master the new secular sciences, and from this point of view, it is an urgent task to open schools where new secular sciences are taught in Turkestan and to be equal to other countries in the world in terms of science.

Continuing the comparison, he says: "Now, if we look at our situation and our history, once Europe was barbaric, we were civilized, and the popos of Europe asked: "Did we fly to the sky of Asia physically or spiritually?" while suffocating each other with religious disputes, the Ottoman Turks were busy with cultural activities such as conquering Istanbul, Turkestan Turks building a madrasa and an observatory. The people of Europe worked on the path of education and culture, they reached this point; we went down, slept, and got to this point. To this day, while the European people fly to the sky, we have hair and beard disputes, while Europeans swim under the sea, we have long and short dress quarrels, while European cities are heated and lighted with electricity, we have geography and nature teaching in schools, o Conflicts will continue. [6. P.175] Through these opinions, he criticizes the local population for lagging behind in the field of education development, for being slow to act, for being busy with conflicts that are not worth spending time on, and encourages them to reform and change their views, attitudes, and activities in this field. His free expression of his ideas in this way, calling the nation to be enlightened, required a lot of perseverance and courage in the political situation of that time. That's why, "Munavvar Kari Abdurashidkhanov, who lived feeling the pain of the homeland and the people in his body, is one of the first figures among Uzbek writers to develop the reasons for the backwardness of our nation", [7. P.11] is actually the correct assessment given to him.

So, the enlightened Munavvar Kari Abdurashidkhanov believed that the future development of Turkestan, the liberation of the country and the people from the oppression of colonialism, their salvation, and the acquisition of their rights by the local peoples are in the renewal and development of education and culture. To implement his plans in this regard, he implemented a number of measures to lead the people from ignorance to a bright life and enlightenment, opened new schools, published several textbooks, and his name is written in the pages of the history of Uzbekistan. He was marked as the founder of the reformist, national independence movement.

List of used literature

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