

Forms Of Education Of Moderns In Schools

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This article analyzes Mahmudhoja Behbudi, Jadidism, Jadid schools, and the activities of enlightened scientists, sciences.

Key words: Turkestan, jadidism, colonial policy, school, textbooks, Behbudi, islamic history.

Jadids tried to teach both religious (Islamic) sciences and secular sciences in the "Usuli Jadid" schools opened by them, and included textbooks on the history of Islam in the curricula they created for schools. There were several reasons for this. First of all, religious sciences were considered the main subjects in madrasas in Turkestan before the Russian invasion. In addition, by the end of the 19th century - the beginning of the 20th century, the spread of various heresies and superstitions among the population made it necessary to explain to the nation the true essence of Islam, that it is a religion that promotes knowledge, and that it will never hinder the acquisition of modern science. had eaten. That is why modern schools continued the traditional madrasa education system, improved the system, and left the history of Islam as a separate subject in the school curriculum, which is considered necessary for Muslim children to know. However, due to the censorship of the Shuras, the program was shortened and the subject was called "Brief History of Islam".

In this regard, Mahmudhoja Behbudi (1875-1919), Abdulla Avloni (1878-1934) and Abdurauf Fitrat (1886-1938) were among the first to compile textbooks on the history of Islam. Doctor of Philology, professor H. Boltaboyev about the brief works of modern enlighteners dedicated to the history of Islam: "The short histories of Islam created by the representatives of modern literature have a special place in the history of pedagogy and theology. They persisted in promoting the ideas of enlightenment, first of all, by teaching Islamic history, which was obligatory for the students of the new schools. Then they tried to teach the main part of this sacred history to the students in the lower classes, and their efforts are a lesson for all societies. Because the fact that a child grows up to be a believer from an early age is an achievement of a growing society. "If the society hesitates to strive for perfection, it will pay more attention to the younger generation, and its perfection will coincide with the growth of young people," he says.

In 1909, Mahmudhoja Behbudi wrote the textbook "Tarihi mukhtasari islam" ("Brief history of Islam") for "new method" schools. Mahmudhoja Behbudi said in his textbook "General Muntakhabi Geography" [1] that "old superstitions and words of Israel have penetrated into our tafsir books" and tried to solve this issue in his textbook "Tarihi Mukhtasari Islam". Behbudi stressed the need for Muslims to read history and the history of Islam: "There are many noble verses in the Holy Qur'an about historical messages and past stories. In the same verses, the story and situation of the prophet Azami, peace be upon him, are described in the same verses, and the story and

situation of famous people and people and even famous people are also described in history and events...

The knowledge of these stories from God, the Most High, constitutes the origin and foundation of history and commands us, Muslims, to learn from past history and stories [2]. Mahmudhoja Behbudi said about the introduction of the subject "Brief History of Islam" in schools of the new method: "In the schools named Usuli Jadid, treatises are taught under the name "History of Islam" and "Tarihi Anbiyya" in order to educate children about the religion of Islam and the Anbiyyah. it's because they know better. But unfortunately, some thoughtless talkers mislead the poor people by saying that studying history and geography is a heresy and a sin. Some of the most respected and blessed people in Turkestan are ignorant of our history." [3]. Behbudi emphasized that in order to educate the children of the nation in the spirit of patriotism, they should know history in schools. Based on the fact that Behbudi himself was a scholar of Islam, worked in the positions of a major scholar - judge, mufti, we can say that he deeply knew the ideas of Islam about patriotism and promotion of knowledge. That is why, in the article "History and Geography" published in the "Oyina" magazine, one should study history in order to be aware of the condition of past prophets, religions and ummahs, and the work done by the Prophet Muhammad and his companions for the Islamic Ummah. said that it is necessary. "In conclusion, anyone who wants to know about the religious world should read history, because the origin and origin of everything and work is known from history" [4]. After Mahmudhoja Behbudi, another enlightener, Abdulla Avloni, created a textbook in Tashkent called "A brief history of history and history of Islam". The work differed from the textbooks written on this subject before Avloni, in that it was intended to provide relatively complete information in terms of the teaching method, and more importance was attached to the pedagogical aspect of the issue, and an effort was made to explain it easily to the student. The first edition of the work was made in 1910. The textbook was published twice before 1917. The important aspect of A. Awlani's textbook is that, in addition to the prophets whose names are mentioned in the Holy Qur'an, there is also brief information about the prophets who are not mentioned in the Holy Qur'an, such as Shis, Yusha, Ash'iyah, peace be upon him. The textbook consists of 52 sections.

After the title of the work, "Stories of Prophets from Adam to Muhammad, and the Appearance of Islam. In accordance with the modern method, an order was given for the third and fourth grade students of our primary schools, the most prestigious works in Turkestan dialect were read (used), briefly published (written) until the time of the Caliphate of Hazrat Adam, peace be upon him. "The area has been marked" words are written. [5]. In the book, the topics are presented in historical sequence and written in a style that interests the reader. The textbook is valuable in that it is based on the Holy Qur'an and hadiths, and the information is written free of "Israeli" stories.

Fitrat son of Abdurauf Abdurahim, a great enlightener, was another supporter of teaching Islamic history in Jadid schools. Abdurauf Fitrat also emphasized the need to teach Islamic history in "new method" schools, and after returning from Istanbul, in 1914 he compiled the textbook "Brief Islamic History". His textbook is different from the textbooks of the same name by Mahmudhoja Behbudi and Abdulla Avloni because of the special importance it places on history. The textbook consists of an introduction and 3 parts: Part 1 "The Age of Prosperity", Part 2 "The First Four Original Caliphs" and Part 3 "Ummawids and Abbasids". History is defined in the introduction as "history is a science that studies the past, development and causes of decline of

nations." Then, in the division of history, general and private history are classified: "History consists of two parts: general history and private history. The field that describes the condition of all nations and societies is called general history. Private history illuminates the history of one nation and one society. The history of Islam is also included in the sentence of private history; therefore, the history of Islam explains the development of the Islamic world by arguing about the birth of the Prophet (pbuh) and the spread of Islam to the world. Knowing the history of Islam is obligatory for all Muslims. The main part of the textbook is a summary of a large period, starting with the chapter "Rum (Byzantium) and Iran before Islam (five hundred years AD)" and ending with the end of Muslims in Andalusia, in full compliance with the principle of historicity, as mentioned above. In 2004, the work was published in the New Century

Asror Samad, who edited the edition published by Avlodi publishing house, said about the work: "Abdurauf Fitrat ends his treatise with the history of the caliphs in Andalus. If it is true that it is finished! In our eyes, it seems that there is a continuation of the pamphlet. It is possible that the continuation of the work was lost when disasters fell on Fitrat's head. Let's imagine: if there is a continuation of the work, what aspects of the history of Islam did Fitrat shed light on? In our opinion, he described the historical events in Africa and Andalus in his own unique style, paying attention mainly to the Mongol invasion and how many Islamic monuments, libraries, cultural and scientific aspects in general were lost as a result of this invasion. would write".

In conclusion, we can say that, although we have examined the efforts of Jadids to teach the history of Islam in "new method" schools, the textbooks they created dedicated to this, their content and essence were examined by the example of three Jadid figures. However, in fact, many other modernists have written works on this topic, and have been active promoters of it. Their activities were aimed at showing the world, learning modern science, and acquiring European experience while fully preserving our sacred religion and national values. Teaching the history of Islam in schools by recent enlighteners is to remind the young generation that tolerance, patience, respect for others' right to freedom of conscience are strictly defined in the teachings of Islam, in its holy book, the Holy Qur'an. served a great purpose in absorbing.

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