

**THE PEDAGOGICAL ACTIVITY OF MUNAVVAR QORI
ABDURASHIDKHANOV**

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Abstract: This paper analyzes the pedagogical activities of Munavvar Qori Abdurashidkhanov, his enlightenment ideas, and his pivotal role within the Jadid movement. The author's contributions to educational reforms, the establishment of "New Method" (Usul-i Jadid) schools, and his efforts to educate the younger generation based on contemporary knowledge are explored. Furthermore, his role in developing textbooks, innovating teaching methodologies, and fostering national consciousness is given particular emphasis. The study concludes that the pedagogical heritage of Munavvar Qori Abdurashidkhanov serves as a fundamental resource for today's educational system.

Keywords: pedagogical activity, Jadid movement, New Method schools, enlightenment, educational reform, teaching methodology, national consciousness, textbooks, upbringing (education).

**ПЕДАГОГИЧЕСКАЯ ДЕЯТЕЛЬНОСТЬ МУНАВВАРА КАРЫ
АБДУРАШИДХАНОВА****Аннотация**

В данной работе анализируются педагогическая деятельность Мунаввара Кары Абдурашидханова, его просветительские идеи и роль в движении джадидизма. Рассматриваются реформы автора в сфере образования, его заслуги в организации новометодных школ и усилия по воспитанию молодого поколения на основе современных знаний. Также особое внимание уделяется его роли в создании учебников, обновлении методики преподавания и формировании национального самосознания. В результате исследования обосновывается, что педагогическое наследие Мунаввара Кары Абдурашидханова является важным источником для современной системы образования.

Ключевые слова: педагогическая деятельность, движение джадидизма, новометодные школы, просветительство, реформа образования, методика преподавания, национальное самосознание, учебники, воспитание.

MUNAVVAR QORI ABDURASHIDKHANOVNING PEDOGOLIK FAOLIYATI

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Annotatsiya

Mazkur ishda Munavvar qori Abdurashidxonovning pedagogik faoliyati, uning ma’rifatparvarlik g‘oyalari hamda jadidchilik harakatidagi o‘rni tahlil etiladi. Muallifning ta’lim sohasidagi islohotlari, yangi usul maktablarini tashkil etishdagi xizmatlari va yosh avlodni zamonaviy bilimlar asosida tarbiyalashga qaratilgan sa’y-harakatlari yoritib beriladi. Shuningdek, uning darsliklar yaratish, o‘qitish metodikasini yangilash va milliy ongni shakllantirishdagi roli alohida e’tiborga olinadi. Tadqiqot natijasida Munavvar qori Abdurashidxonovning pedagogik merosi bugungi ta’lim tizimi uchun muhim manba ekanligi asoslab beriladi.

Kalit so‘zlar: pedagogik faoliyat, jadidchilik harakati, yangi usul maktablari, ma’rifatparvarlik, ta’lim islohoti, o‘qitish metodikasi, milliy ong, darsliklar, tarbiya.

Throughout our great history, numerous talented individuals have lived, created, and struggled for the betterment of society. When we reflect on the historical processes experienced by our people, we witness how complex, meaningful, and at the same time arduous the lives of our ancestors were. It is well known that the late nineteenth century and the first quarter of the twentieth century marked a period of significant transformations in the history of Turkestan. This era was primarily characterized by an awakening in the consciousness of the local population and the emergence of national self-awareness. The Jadid movement, initially as a cultural and educational trend, emphasized the necessity of turning toward enlightenment and education. Representatives of the Jadid movement advocated for progress, the development of Turkic languages, the enrichment of literature in these languages, the study of secular sciences, the use of scientific achievements, and the promotion of gender equality. Munavvar Qori Abdurashidkhanov (1878–1931) was one of the leading figures of Uzbek Jadidism. He was a writer, poet, public intellectual, and educator. Studying the essence, moral, spiritual, and educational significance of his works, as well as examining his life and uncovering its lesser-known aspects, reveals that he tirelessly worked to educate the youth of his time. He financed the publication of textbooks at his own expense, established schools, and laid the foundation for what is today one of the most prominent and earliest higher education institutions in Uzbekistan — the National University of Uzbekistan.

In the spring of 1918, he founded the Turkestan People’s University (Turkiston Xalq Dorulfununi) and invited prominent intellectuals of his time, such as Abdulla Avloni and Abdurauf Fitrat, to

participate in its pedagogical activities. The aim was to provide education to the youth of Turkestan and to expand the network of higher educational institutions in the region. In the history of our spirituality, there are individuals who dedicated their entire lives to the service of their people. They did not hesitate to sacrifice even their lives for the sake of their homeland, freedom, and nation. Such individuals devoted their lives to the future and to the welfare of their people. As noted: "During the brutal years of Tsarist and Bolshevik oppression that befell our people, Munavvar Qori, in accordance with the wisdom 'I am in you, and you are in me,' sowed the seeds of enlightenment, freedom, and liberty in the hearts of our nation. He awakened the conscience of the people, granted them spiritual freedom, cared deeply for the nation's fate, became a protector of the people, illuminated the troubled paths of the country's life like a guiding star, and ultimately became a martyr in this cause."

Munavvar Qori was born at a time when colonial policies were at their peak. Abdurashidkhan Sotiboldikhan ogli Munavvar Qori was born in 1878 in the Darxon neighborhood of the Shaykhantahur district of Tashkent. His father, Abdurashidkhan Sotiboldikhan ogli, was a mudarris (teacher) who taught at the Eshanquli Dodkhoh madrasa in Tashkent. His mother, Khosiyat Otin, was the daughter of the Tashkent educator Khonkhoja Shorahimkhojayev. Munavvar Qori lost his father at the age of seven. His initial upbringing and education were provided by his mother, from whom he first learned literacy. He also studied under a renowned teacher, Usmon Domla, who was considered one of the prominent educators of the time. He continued his education at the Yunus Khan Madrasa in Tashkent. From an early age, Munavvar Qori thoroughly mastered religious sciences, and the knowledge he gained in Bukhara further strengthened his scholarly foundation. After returning promptly from Bukhara, he began serving as an imam at the Darxon Mosque in Tashkent. Even while performing his duties as an imam, he deeply realized that the people of Turkestan were living in a state of widespread illiteracy. During this period, the ideas of Ismail Gasprinskiy had also begun to spread in Tashkent. Munavvar Qori was influenced, on the one hand, by the colonial condition of Turkestan, and on the other hand, he drew intellectual inspiration from the ideas disseminated through Ismailbek Gasprinskiy's newspaper *Tarjimon*.

Among the intellectual circles of Tashkent, he made a significant contribution to the Jadid movement and became one of its leading figures. The American scholar and prominent promoter of Uzbek enlightenment and culture, Edward Allworth, notes in his book *The Modern Uzbeks* that Munavvar Qori received education in Turkey. Munavvar Qori Abdurashidkhanov also established a "Usul-i Jadid" (new method) school in Tashkent in 1904. Munavvar Qori admitted students of

various ages to this new-method school established in his own courtyard. Subsequently, he initiated a broad movement to open similar schools in other locations. During these years, his close relatives provided significant support.

M. Muhammadjonov offers detailed information in his book *Turmush urunishlari*: “Having opened a school in the guesthouse of Mirza Dadakhujaboy from the Shaykh Khovand Tohur district, they had been teaching children for one or two years together with a man named Abdusami Qori. I went to observe it. I visited each class and examined the students’ learning. At present, it is a four-grade primary school, quite well organized: there are desks, blackboards, and both brief and complete maps of the world. The primary reason for the establishment of such well-ordered new-method schools in the city of Tashkent was Munavvar Qori, who designed the curriculum for all of them.” From this account, several important conclusions can be drawn. It is evident that Munavvar Qori’s first school (established around 1900–1901) consisted of four grades and included the teaching of various modern subjects. The primary aim of his new-method education was, first, to promote literacy among the population, and second, to establish an educational environment that would prepare people intellectually and spiritually for the struggle for independence. Munavvar Qori sought various ways to disseminate knowledge in a region where the system of school education was poorly organized. To this end, he authored textbooks for “Usul-i Jadid” (new-method) schools. Through these works, he emphasized that the essential condition for raising well-rounded individuals lay in the unity of education and moral upbringing. His textbooks *Adibi Avval* and *Adib us-Soniy* reflect the key principles of teaching and воспитание. Munavvar Qori’s activities in the field of education, as well as his pedagogical views, constitute a significant and distinguished chapter in the history of Uzbek pedagogy.

In 1916, in connection with the conscription of local laborers (*mardikorlik*) in Turkestan, a major gathering was held at the residence of Kattakhoja Bobokhojayev. This meeting was attended by intellectuals and wealthy figures of Tashkent. At the gathering, Munavvar Qori was the first to deliver a speech, in which he stated: “We are in great need of sending educated and capable Uzbek youth to Germany for study. If they acquire knowledge and return, they will render great service to the nation.” His speech received broad approval from those present. During the period of national awakening, Munavvar Qori did not limit himself to establishing schools; he was also actively engaged in the development of the national press. In 1906, he worked as a correspondent for the newspaper *Taraqqiy*. After its closure, he founded the newspaper *Xurshid* in the same year. In 1913, he became one of the founders of the *Turon* society. Between 1914 and 1916, he served as founder and editor-in-chief of several publications, including *Turkiston kutubxonasi*, *Turon*

kutubxonasi, Najot, and Kengash. In 1917, he was appointed editor of *Turkiston viloyatining gazeti*. Munavvar Qori emerged as one of the most prominent figures of the socio-political and national liberation movements of the early twentieth century. In the first issue of *Taraqiyi*, Munavvar Qori published an enlightenment-oriented article titled “Bizning jaholat ahli murakkab” (“Our Ignorance is Complex”) under the name “Munavvar Qori ibn Abdurashidxon.” This article encapsulates his reformist and educational views and effectively outlines the ideological program of the newspaper. The article begins as follows:

“Just as every nation has its schools and madrasas, we too possess such institutions; although they may lack order and proper methodology, they are not insignificant in number. As every nation demonstrates diligence and commitment in the education and upbringing of its younger generation, so too among us there exist individuals who, to the best of their ability, strive to educate their innocent children and do not consent to their remaining in the darkness of ignorance and neglect.” In this article, the author highlights the existing condition by comparing two contrasting realities. On the one hand, he criticizes those who show no interest in education: “There are not few among us who, without understanding why they attend lessons and without any inclination toward knowledge and enlightenment, allow their beloved children to wander the streets, thereby wasting their precious lives in the fire of ignorance.” On the other hand, he portrays individuals who correctly understand the value of knowledge and seek to educate their children for the sake of future progress. Munavvar Qori employs a direct and engaging rhetorical style to call the people toward enlightenment. His words vividly express his deep love for his homeland, nation, and people. He addresses his audience with urgency, stating: “O compatriots! Look carefully and attentively,” thereby urging readers to focus on the importance of his message. In this article, he discusses the benefits of knowledge and its practical significance, frequently using folk expressions to strengthen his argument. For instance, while describing the outdated educational system, he uses the proverb “Eshakiga yarashur tushovi” (“A hobble suited to a donkey”), implying both ignorance and backwardness. Munavvar Qori places particular emphasis on the curriculum taught in schools. He argues that alongside the works of great poets such as Fuzuli, Navoi, Khoja Hafiz, and Bedil, subjects such as “Ilmi qiroat” (reading science), “Masoili e’tiqodiyah” (theology), “Masoili ilmiyat” (scientific knowledge), and “Ilmi hisob” (arithmetic) should also be taught. In his view, combining classical literature with practical and scientific subjects would yield more effective results.

He also stresses that teachers themselves must be knowledgeable and well-educated. He criticizes those educators who lack sufficient knowledge, describing this as a manifestation of ignorance.

Moreover, he argues that the works of Fuzuli, Navoi, Bedil, and Hafiz should not be used as primary literacy textbooks for beginners, stating: "In other regions, perhaps ten out of a hundred people may be illiterate, whereas in Turkestan, ninety out of a hundred are. From this, it becomes evident that these books are not suitable for acquiring basic literacy. On the contrary, due to their complexity, they may even cause children to remain illiterate." Thus, Munavvar Qori does not reject the works of these great literary figures; rather, he recommends using simpler textbooks for initial literacy instruction. He strongly criticizes the traditional teaching methods, asserting that they produce nothing but moral corruption: "Nothing is learned there except moral decay." He describes the harsh and ineffective nature of old teaching practices as follows: "The teacher holds a large stick, and if a child's head stops moving, the stick falls upon it. Whether a student learns or not is of no concern; it is enough if they sit and move their heads. In past years, such ظلم even led to the death of students under the teacher's stick. What can be expected from children raised under such cruel, ill-tempered, and ignorant teachers?" Alongside his critique of ignorance, Munavvar Qori passionately calls upon the youth to pursue enlightenment and education, repeatedly urging them to awaken from the slumber of negligence. He regards remaining in the "darkness of ignorance" as a dangerous path that deprives individuals of prosperity and happiness. In essence, this article reflects the broader goals and aspirations of the Jadid reform movement. Munavvar Qori viewed the press as a powerful instrument for raising public consciousness, broadening intellectual horizons, and fostering socio-political development, ultimately contributing to the formation of a nation. He possessed a working knowledge of several languages, including Arabic, Persian, Russian, and Turkish. As a result, he regularly followed periodicals such as *Tarjimon*, *Vaqt*, *Sho'ro*, *Yulduz*, *Sirotu-l-Mustaqim*, *Hablul-Matin*, and *Ulfat*, published in regions such as Bakhchisaray, Kazan, Orenburg, Turkey, Iran, Afghanistan, and India. He was also influenced by the progressive ideas of prominent Eastern intellectuals, including Farid Wajdi, Muhammad Iqbal, Rizaiddin Fakhruddin, Abdurashid Ibrahim, Abdulhaq Hamid, Ziya Gökalp, Fuad Köprülü, Namık Kemal, and Jamaluddin Kamal.

Observing debates in the Russian press, monitoring political developments—including the activities of the Tsarist secret police (Okhrana)—and studying the economic relations of Uzbek merchants with foreign countries, as well as the colonial policy of turning Turkestan into a source of cheap raw materials, deeply influenced his worldview. He also examined the causes of the cultural, educational, and economic decline of the local population, the impact of Western industrial and commercial transformations entering through Russia, and anti-colonial struggles in Afghanistan and India. These experiences transformed him from a passive observer into an active

reformer—first as an advocate of enlightenment and progress, then as a public figure, and eventually as a proponent of national independence. In developed societies, educational and cultural affairs are typically carried out by the people themselves, while the government plays a guiding and supportive role. Conscious nations establish scientific, literary, and social organizations, as well as educational societies, to elevate their people culturally and intellectually. It is noteworthy that many nations, upon entering the “garden of knowledge” known as civilization, have first set themselves the task of establishing schools. They not only founded schools but also provided them with both moral and material support, investing their efforts wholeheartedly. As a result, these efforts proved fruitful. With the support of charitable contributions and public initiatives, schools became centers for nurturing conscious individuals, ideas, and social values. Munavvar Qori clearly understood the effectiveness of this approach and sought to apply it to the development of education and culture in Turkestan. This idea is reflected in his article “Jamiyat qanday ochilur” (“How to Establish a Society”), where he writes: “The first gate to the garden of education and culture is the school. All enlightened nations have entered this garden through this very gate. When they devised the program of educational and cultural development, they placed the issue of establishing schools as the first priority. However, opening a school alone is not sufficient; for its continuation and effectiveness, both material and moral support, as well as dedication and effort, are required. Therefore, they established societies as the most effective solution.”

As can be seen, Munavvar Qori tirelessly worked to educate the youth of Turkestan. His characterization of the school as the “first gate” to societal development is not accidental. Indeed, individuals receive their initial education in schools, where they learn to distinguish right from wrong. He viewed schools as the foundation of all educational and cultural advancement. At the same time, he clearly understood that merely opening schools was not enough; they also required sustained material and moral support. Recognizing the need for textbooks and educational materials, he actively sought assistance from relevant institutions to ensure the proper functioning of schools.

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