

## LIFE AND WORK OF THE MUNAVVARQORI ABDURASHIDKHANOV

Ravshanova Umida Kamolovna

Karshi State University Academic Lyceum, History Teacher

### ANNOTATION

The last 130 years of the history of the Uzbek people have passed in the composition of the "White" and "red" Kingdoms. The Tsar and the representatives of the Soviet countries, who set themselves the goal of looting the material and cultural wealth of the Uzbek land, permanently destroyed the people who wanted to see it free and free, who worked on this path. As a result of such a terrible policy, generations did not know for many years the great surrogates that reached the twentieth century from the Uzbek people. The name of those who carried a beacon from burnt, heartbroken blood will never forget. No matter how many politicians condemn such people, they themselves will remain before the land, history and times. After all, both hometown and history preserve the selfless people in their hearts. One of such signs, which our people wanted and passed on from generation to generation, was writer, poet and pedagogue, public figure Munavvarqori Abdurashidkhanov. In this article, opinions and comments are made about the life and work of the Munavvarqori Abdurashidkhanov.

**Keywords:** Munavvarqori Abdurashidkhanov, School of new methods, Uzbek people, life and creativity, works, press.

### INTRODUCTION

Munavvarqori Abdurashidkhanov was born in the XX century when the Uzbek people came to the world. Khujayev, Abdulla Qadiri, is one of the great figures of the Steppe, like Fitrat. In accordance with the wisdom in the years of the colonialism of chorism and Bolshevism, which fell on the head of our people, the star of our nation was the traveler who spread the seeds of enlightenment and freedom, freedom and freedom, and foretold the ways of the life of the country.

"Munavvar" - means light received, light received. In Turkey, even now they use this word in their place of intellectuals. Those who say that is the reader who delivered the Qur'an to the rhythm. He was born in Tashkent, an enlightened household and grew up worthy of his name. From the documents it will be known that she was born and raised in the neighborhood of Shaykhantakhur Doha, Darhan. His father Abdurashidkhan was mudarris, son of Satiboldikhon Alimhan, who opened a school in Eshonguli dodkhoh Madrasah and his yard in the neighborhood where he lived and taught 40 students. The mother of the horse Khosiyatkhan also taught women in her yard. Having a small child, Munavvarkhan takes the first education from his mother and takes lessons from Usman dumla, who came out of honor at that time, reaches adulthood under the influence of his brothers. Studied for several years in the madrasah "The king of Jonah", but was not satisfied with the knowledge he received. In 1898 he went to Bukhara and continued his studies in Hadith, fiqh, science tafsir and other fields. From a young age, hometown begins to think about the fate, the social stagnation of the people, "white king" and his policy of colonization, Russification and Islamization of religion in the

country. The alternative is to open a new school in “method jadid”-“method savtiya” (method of sound), founded in the Crimea by Ismailbek Gaspirali in the 90 years of the last century. In 1901, at the age of 23, The Senior Teacher opens the first method primary school in Tashkent. During the mentioned period, teachers from the Crimea, together with the Tatars, contributed to school work in Turkestan, in particular in Tashkent.

Correspondent of the newspaper "Turkestanskiye vedemosti" interview with G. Andreyev, the method of exaggeration touched on the organization of the jadid schools and said: “Personally, I myself went through a difficult life path. To learn something, I had to study first in Tashkent, then in Bukhara madrasahs for a long time. In any case, despite the fact that I studied science in madrasahs for many years, I could not get much needed for life. That's when I came to the idea of finding a good way to quickly, easily and lighten the knowledge of those who have been trained for years in madrasahs. I wanted to organize small schools on the basis of a new manual, fundamental modern pedagogy.”

The new school method, which has already begun its development, will spread rapidly to Turkestan. His enterprising creatures are known as” progressives". And the inveterate becomes the leader and the leader who unites them. For these schools, he compiles and publishes such manuals as “Adibi al-Saba”, “Adibi soniyy”, alphabets and chrestomations, Tavjid al-Qur'an (Qur'anic recitation), earth face (geography). These textbooks were published at least 2-3 times in 1901-1917 years, and not more than 9-10 times separately.

The Uzbek press came to the square with great services. He was one of the organizers and authors of the newspaper “progress”, which first appeared in the Uzbek Press on June 27, 1906. In the same year, the newspaper Khurshid was published by the correspondent himself. One of the active authors of the Gazeta was Fansurullobek, the son of Xudoyorkhan. The famous Article “Khairul umuri avsutukho”, which sharply rejected Mahmudkhuja Behbudiy's participation (Socialist) Party, was printed in this newspaper (1906, No. 6). The Khurshid newspaper will be confiscated on its pages for covering issues related to the Sharia, as well as for covering the problems of the people's situation, economy and politics. Later, the striker showed enthusiasm in the production of Sadoyi Turkistan (1914-1915) on the field. In March 1917, he published the newspaper “salvation” in his editorial office. In June of the same year, the magazine “Kengash” was published by Ahmed Zaki Validiy in Tashkent. Soon after, he began to pursue his editorial career as an astrologer.

In general, it is impossible to imagine the arrival of the Uzbek Press on the Square and its historical progress without its hundreds of passionate articles. It is one of the most remarkable manifestations of socio-political mobility at the beginning of the 20th century, the rise of National Freedom. In 1914-1915 lawyer Ubaydulla Asatillaxo'jayev, who was an editor in “Sadoi Turkistan”, wrote letters with Lev Tolstoy in 1909, poet Abdulla Avloni, Nizami Khujayev, etc., became known as the activists of this group. Avloni informs him that he was a member in 1904 year.

The striker was therefore one of the founders. In 1909, he, along with other enlightened jadids, creates a “Society Charity”. In 1913, he founded the Turon society. It opens such companies as school publishing. The purpose of the society was to encourage enlightenment among the local Muslim population, to provide them with material and spiritual assistance, to prepare and show

stage works for them. He paid special attention to the work on the education of young people in developed countries, thereby introducing the nation and the motherland to children, symbolizing the world. From 1908 to 1923, more than a hundred Turkistans came to study abroad on his enthusiasm and initiative. In 1929, this initiative was supported by Fitrat and Fayzulla Khujayev in Bukhara. He had also known reputation and prestige as an outstanding writer. In particular, his books "Writer first", "Writer second" were written in the textbook, which included many poetic and prose stories. After each, the "contribution" – the conclusion is drawn. They are different according to the topic. Many are on a historical topic. According to the way-direction. The language is simple, interesting to read.

Among the stories it is clear that they were written about the historical events of the beginning of the XX century, about the socio-household life landscape. As it turned out, the nobleman was one of our intelligentsia, who was closely engaged in artistic literature. He wrote works on linguistics in the 20. His book "Uzbek language lessons", which was published in 1925 in cooperation with Qayum Ramazon and Shorasul Zunnun, was one of the most serious works in this direction. The authors had carried out such a complex work at a time when the terms of Turkish linguistics were being formed in the end.

But the nobleman remained in the history of the nation primarily as a public and political figure. He fought for the prosperity, freedom of the nation and Vatan from the end of the 90-ies of the XIX century to the end of his life. All his creativity and activity revolved around these two issues. Especially his 17-year-old activity became intense. Soon after the February events of the famous 1917 year, in March of that year, he founded the society "Shurayi Islamiya". He put forward the idea of establishing an independent government of Turkestan based on sharia, based on national, religious grounds. At the first congress of "shurayi Islamiya" held in Tashkent on 16-23 April, the "Central Council of Muslim deputies of Turkestan" was formed and elected as the chairman of the jury. In the "central Shura" there were such well-known figures of enlightenment and politics as Mahmudkhuzha Behbudy, Mustafa Chukayev.

In 1919, the "Turkistan commission" was formed, and after Maskov began to take control, the offender was dismissed. In 1920, when the people's Republic of Bukhara was overthrown, it was at the Congress of the peoples of the East in Baku. Upon returning from Baku, Bukhoro is sent to work for public education. But four months later, 20 March 1921 will be called to Tashkent. After working for two months, he is taken to prison. True, he continued his fight against the Shura secretly after October 1917 year. In particular, on the eve of October it will be known that he participated in the society functioned even in Soviet times. However, soon the offender will be released from prison and will again begin to teach. In 1929 year, the offender is imprisoned in the second times. It is the fault of nationalism that he is searched in his house, all his documents, his books are burned in the yard. In the first three months of the investigation, both the defendant and his partner consider themselves innocent and do not sign the questionnaire. He was shot as an enemy of the people in 1931 year.

In conclusion, there is an astute Abdurashidkhanov, who saw 53 spring. If 39 years before the "revolution" there was a period of childhood, puberty and activity under the suffering of colonialism, then the remaining 14 years became the time of spiritual humiliation by the policy of Imperial and Leninist repression. In the archive of the National Security Service of the

Republic of Uzbekistan, hundreds of testimonies, accusations about the “nationalist” activities of the offender are preserved. The Invincible was condemned as an enemy for many years. All his work on studying and rewarding his services in the development of our history, culture is ahead.

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