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#### Annotation

In this article, educational processes and methods of teaching secular sciences in the early modern schools of Turkestan are scientifically and theoretically analyzed based on important sources.

**Keywords:** New method, geometry, calculus, reading book, recitation book, first teacher, second teacher, school, Samarkand, Shakuri, science of religion, Taraqqi, exam, "Taraqqiyyot", "Khurshid", Munavvar qori Abdurashidkhanov, "Kengash", "Oyina", "Sadoi Turkestan", etc.

#### Introduction

The modern schools of the present era have gone through many reforming historical periods and stages of development. At the same time, the modern schools of the new method that appeared in Turkestan became an important event. Despite the resistance shown by the colonialist tsarist administrators and bigoted Muslim priests, the modern enlighteners carried out their reforms steadfastly and patiently. they continued."...the youth, teenagers and their teachers, murshids who were lovers of freedom with the ideology of independence rose up as "jadidchi" [1.b-44].

The first "usuli jadid" school in Turkestan was opened in Samarkand in 1893 with the direct help of Ismailbek Gaspirinsky. The second modern school was opened by teachers in 1897 in the building of Sultanmuradboy's cotton ginning factory in Andijan. In 1898, teacher Salahiddin in Kokand, Mannon Qori in Tashkent and Shamsiddin from Andijan opened modern schools. [2.]. 1,300 children studied, and in 1911, 4,106 children were educated in 63 modern schools. It is known from these data that the educational process of the indigenous population in modern schools was satisfactory and the education of the youth of Turkestan was an important event for the future of rifatli.

Organization of the educational process in Jadid schools in a unique way has taken root in the country as a spiritual need of the local population. In schools of the new method, in addition to religious subjects, secular sciences, in particular, geometry, literature, history, geography, etc. The main difference of the new method schools in Turkestan from the current modern education system is that they do not have a uniform curriculum, program and textbooks. . They used the books chosen by the teachers themselves. For example, Abdulla Avloni wrote "The First Teacher", "The Second Teacher", "Literature", "Turkish Gulistan or Ethics" for Uzbek children in the school he opened near the mosque in the corner of Sayyor and Mirabad neighborhoods of Tashkent. Hamza Hakimzoda Niyazi Kokan's school opened in Hajibek and



Shaykhulislam guzars. He studied "Light literature", "Reading book", "Reading book" and other works written by him. Samarkand city Abduqadir Abdushukur's son Shakuri, who opened a school in the nearby village of Rajab Amin, wrote textbooks for children and organized educational processes based on these textbooks. In the new Muslim schools, secular sciences are also given great attention. Munavvar Qori If we look at Abdurashidkhanov's curriculum, Arabic language, Persian language, history, geography, physics, literature, arithmetic were taught in his school. who correctly and clearly understood the importance of teaching worldly sciences to the youth of Russia. It is this feature that seriously distinguishes schools from madrasa education.

A lot of artistic works of modern enlighteners were also inspired by the idea of enlightening the youth of the country. Professor Abdurauf Fitrat's work "Munozara", Mahmudhoja Behbudi's "Padarkush or the case of an illiterate child" drama, Hamza's work "Poisonous Life or Victims of Love",

In the lyrics and poems of Abdurauf Fitrat, Abdulla Qadiri, Abdulhamid Cholpon, they propagated the idea of enlightenment in the country, informing the youth of Turkestan about worldly sciences, and the negative consequences of ignorance. "fell under its unique influence. The intellectuals who created ideas of the Jadidchilik movement diligently created and worked hard for the spiritual education of the youth of Turkestan. At that time, in Turkestan there were various old-style, usul-sawtiya, and madrasa schools, and the population did not fully understand which method of teaching was useful. Schools and madrassas were operating on the ground of Islam. Jadid schools were a way to reform this type of education. This way was to renounce national and religious values, but on the contrary, to gradually move away from outdated beliefs and superstitions that hinder further spiritual development and progress based on them. The most important thing was to awaken the national spirit in the youth. This political process that occurred in Turkestan was constantly covered in the periodical pages of the press. The issue of education became the main topic for newspaper authors. "In the article of the series "Schools of Turkestan" published by a friend of the school, the existing schools in Turkestan were discussed in detail, the problems faced by them, and the place of Usuli Jadi schools in the development of the nation was tried to be more widely covered: "Usuli Jadi is an official school, which is perfect in Turkey now. it is bursting with success. These schools show their worth to the people and the government through class exams [3]. The newspaper repeatedly raises the issue of organizing internal schools according to the improved educational criteria. The newspaper calls on the rich people of Turkestan to be the patrons of education. The newspaper writes at the end of the news: let him be a doctor, let him be a carpenter so that we don't need Juhud doctors and Armenian carpenters" [4.]. changed. The spiritual need for new method schools grew. While thinking about the process of education and training in modern schools, why did we think about the newspaper "Sadoi Turkestan": the reason is very serious. For example, it was written in the newspaper that the publicist Munavvar Qori Abdurashidkhanov expressed his suggestions and comments on education to the people of Namangan city. He also visited other major cities of Turkestan and helped educators to create new educational programs. He calls on the youth of Turkestan studying in Jadid schools to



acquire world knowledge. The correspondents of this newspaper also suggest that libraries are necessary for this.

In conclusion, the new method schools that appeared as a spiritual need in the Turkestan region were a major reform in the field of education and training of our nation. Today, modern schools operating in our country serve as the foundation stone for the education of the new generation and the educational system. It served as a great experience and spiritual root in the creation of new generation textbooks.

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