NATIONAL AWAKENING AND SPIRITUAL AND EDUCATIONAL DEVELOPMENT

Annotation: In this article highlights of national awakening and spiritual and educational development.

Key words: development, spirituality, education, youth.

The end of the XIX beginning of the XX century is an important period of the history of Turkestan. During this period, the Russian Empire conducted a policy related to the efforts of the country to maintain its rule for a long time, and the method that came into existence against it, the intensive schools also functioned. Method teachers of jadidid schools in most cases consisted of Tatar teachers and teachers. In particular, Uzbek sons and daughters of the local Nation living in the country received education in these schools. In particular, Saodat Polvon Kizi, one of the first organizers of Saodat magazine, was born in the Uzbek family in the village of Khujayol in dortkul district in 1908. His father, Polvon Olakul, was the original Khiva and was engaged in bread making in the city of Dortkul. Polvon brother is a man of knowledge and good manners. Wishing his children to be educated, he taught his sons at the boys 'school, and his daughters at the Girls' School of Tatar teacher Zaytuna Obstoy, because at that time there was no Uzbek Girls ' School in this area. The daughter of saodat Polvon studied at this girls ' school for three years and became literate. About the social injustices of Uzbek women of that time, the daughter of Saadat Polvon writes in her memoirs called” with the need for life“: “after graduating from school, they took me” inside." When I reached the age of 8, they married an old man called 75-year-old Nasrullahbek, how many deaths I had taken to my neck and ran

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away. I survived because of a coincidence. Girls deprived of all human rights - juveniles were also deprived of the right to read, write letters. It was on the eve of giving young girls to the husband, getting a wife on top of the wife, beating women, humiliation.” After the October Revolution of 1917 year, the Bolsheviks took power. They aimed to strengthen their supporters from women and girls, in order to strengthen their power. In the same way, efforts were initiated to increase social activities of local women and to attract them to “end illiteracy schools”. In order to solve the problem of lack of teachers in these schools, women's educational institutions were established. In such years, the daughter of Saodat Polvon came to Tashkent and married kokandlik Zakirjon Shamsiev. Saodat Shamsieva writes about his wife: “Zakirzhon was appointed director of the first printing house, which was built in 1924 year in the old Zhuva neighborhood of Tashkent. He was an educated, reading-learning fervent and loved the debate about our literature, poetry and new life. I studied in the land of knowledge of women with the direct support and advice of zakirjon. After completing my studies, I received a certificate from Narkompros (people's education commissariat-d. What? by order of ) I was appointed director of Khiva women's land of knowledge.”

In 1928, Saodat Shamsieva studied at the Samarkand Pedagogical Institute at the working faculty. The organization “support” was established by the national progressives and the training of young people abroad was established. Saodat Shamsieva noted that on the personal initiative of Fayzulla Khujayev, 63 Uzbek student young men and girls were educated in Germany, studying professions such as teachers, letter-ters, educators, Water engineers”.

It should be noted that Saodat Shamsieva was his spouse who aroused interest and enthusiasm in Gazeta and book printing. Due to this interest, he entered the Institute of Journalism named “Pravda”, which was opened in Moscow under the All-
Union Central Executive Branch. After completing his studies in 1933, MTS in Andijan District of Andijan region (car tractor station-d. What? he worked as an editor in the newspaper “for a rich harvest” under the name of the newspaper). In 1936, due to poor health, Saodat Shamsieva returned to Tashkent and returned to the “Red Uzbekistan” (now the voice of Uzbekistan). What?

At the suggestion of Akmal Ikromov, he was appointed to the editorial office of the current Journal “Saodat” new way”. Saodat Shamsieva writes about this: "at the same time I worked in the Cultural Department of the newspaper” Red Uzbekistan “and in the editorial office of the magazine” New Road". In the editorial office, it is decided to change the name of jural, and my member is called “Bright living” at the suggestion of job. I was told by Fayzulla Khujoev that at that time he was offered to give the magazine the name “Saodat”. But Akmal Ikromov, who is a very humble and intelligent person, came to the right decision and did not agree that people could misunderstand if we called the magazine also Felicity, if the editor was Felicity.” Later, the magazine was given the name” Saodat". In the last plenum of the Central Office of 1937 year the issue of youth was considered. Saodat Shamsieva, among many young people, was also accused of fraud. About this he writes: "I had to secretly marry on the advice of my friends. My son and daughter went to a village in the Orjanikidze District of Tashkent region, where no one knew us, and we began to live in a ruined house. That year, despite the winter coming hard, we used to produce local fertilizer for the field, Loy up to half the waist for "one buhanka bread".

From these articles it became known that there were interesting documents on the cultural, educational and socio-political life of Uzbek women from the beginning of the XX century to the end. According to these documents, “Uzbek women's pedagogical knowledge center” was established in the former House of Solihkhuzha in the shakhontakhur region of Tashkent. The first teachers of this educational
Institution consisted of Tatar-Bashkir teachers. In particular, in 1921 the following Tatar teachers of the land of knowledge included Murtazina Fotikha and Kashaeva Zahra in the subject of history, Azizova Zaynab in the subject of geography, political knowledge in Burnasheva Zahida, Shafigullina Fatima arithmetic, Kotelntkova Sofia in the subjects of the Russian language, Khalimullina Sharifa in the subject of native language, the subjects of Mathematics in Barishurini Zohida, Kapkaeva Khadichaeva, Churaeva Karima and Mustafova shigabutdinova Munira etikdozlik, sultanmurodova Maryam worked as a teacher and educator.

Saodat Shamsieva writes about the institution of knowledge and how the educational work on it was organized: “the girls, who were humiliated, persecuted and raped by their parents and brothers, found refuge in the land of knowledge. In order for the student girls to become mature specialists, there are extracurricular political schools, sanoi Nafisa, handicraft (tailoring, weaving), literature and other circles were developed. In his spare time from the lessons, the student girls went to the neighborhoods and in the “illiteracy graduation schools”, where the household was founded, they taught women of the local nation.

It is worth noting that from 1923 year this land of knowledge was headed by the Tatar enlightener woman Saodat Enikeeva, with her efforts the prestige of the land of knowledge increased. The article in the newspaper” Turkistan " also gave a positive assessment to the pedagogical activity of Saodat Enikeeva. On October 12, 1923, tantanali topshirish ceremony of “certificates” was held for the first graduates of the bilim yurt. Speaking at the ceremony, Shokirjon Rahimi, one of the country's enlighteners, expressed warm thoughts about the activities of the Institute. At the ceremony, the graduates were given a book called” Science and education lessons“, as well as badges written” Dark ilə Işık ilə mahorif çığına olurğuşina". As a result of monitoring of timely press publications and archival documents, it became known
that this educational institution was founded in 1918 as a part of the Turkish bilmi institution and began to operate as an independent educational institution from 1921. Initially, the students of this educational institution were founded by Tatar-Bashkir girls. Since 1923, the number of Uzbek women in the structure of "Uzbek women's educational institution " has increased. For example, in 1923, 7 students graduated from this school, one of them was Tatar and the other was Uzbek.

Among the students who graduated from this educational institution were the first pencil-Clippers, poets and adibas. In 1926, Oybek Oydin Sobirova, one of the outstanding writers of the Uzbek people, published a collection of poems by Hasiyat Tillakhonova, Saodat Rahimova and others. Some of the students who successfully graduated from the Uzbek women's educational institution received a ticket to the Pedagogical Institute, which was opened in Samarkand. Oydin Sobirova, Nazakat Orifkhonava, Igbol Akbarkho'jaeva, Robiya Akhmedova, Huri Holmuhammedova, Varmuda Alixo'jaeva, Marhamat Iskandarova were teachers of Higher Education.

It is worth noting that at the beginning of the 20th century in the Turkestan country there were “otinoyi” and method schools of Jadid. From 1910 onwards, schools of method Jadid began to grow in popularity and their number increased. The first method was that in the Jadid schools, Tatar teachers taught local girls, and even in the period after the Bolsheviks took power, they continued their activities in the field of Education. They also made a special contribution to the development of early teachers, writers and poets from Uzbek girls. Saodat Shamsieva, one of the organizers and first correspondents of saodat magazine, also lived and worked in this period.

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