

**THE EDUCATIONAL POTENTIAL OF MUNAVVARQORI ABDURASHIDKHANOV'S
TEXTBOOKS ADIBI SONI AND YER YUZI**

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Annotatsiya:Maqolada Munavvarqori Abdurashidxonovning hayoti, pedagogik faoliyati hamda ijtimoiy-pedagogik qarashlarini o'rganish-ijtimoiy zaruriyat ekanligi prezidentimiz Sh. M. Mirziyoyev asarlarida metodologik asos sifatida ko'rsatib o'tilgan. Shuningdek, Munavvarqori Abdurashidxonovning "Adibi soniy" va "Yer yuzi" darsliglaridan bashlang'ich sinflarda foydalanish imkoniyatlari masalasi yoritib berilgan. Tajriba-sinov ishlari Qashqadaryo viloyati Qarshi shahridagi 7-; Nishon tumanidagi 3-; Kasbi tumanidagi 32-; Mirishkor tumanidagi 1-; 2-; 6- umumiy o'rta ta'lim maktablarida o'tkazilgan. Tajriba ishlari ijobiy natijani bergan. Maqolada xulosa va takliflar berilgan.

Kalit so'zlar: Munavvarqori Abdurashidxonov, "Adibi soniy" darsligi, "Yer yuzi" darsligi, jadid, pedagogik meros, bashlang'ich sinf, foydalanish imkoniyatlari.

Аннотация:В данной статье изучение жизни, педагогической деятельности и социально-педагогических взглядов М.Абдурашидханова является общественной необходимостью, как методологической основой в трудах нашего президента Ш.М.Мирзиёева.

Также была подчеркнута возможность использования в начальных классах учебников Мунавваркори Абдурашидханова «Адиби Саны» и «Ер Юзи». Опытно-испытательные работы в городе Карши Кашкадарьинской области 7-; 3- в районе Нишан; 32 в Касбийском районе; 1- в Миришкорском районе; 2-; Оно проводилось в 6-й общеобразовательной школе. Экспериментальная работа дала положительный результат. Выводы и предложения приведены в статье.

Ключевые слова: Мунавваркори Абдурашидханов, учебник «Адиби Сони», учебник «Ер юзи», современность, педагогическое наследие, начальный класс, возможности использования.

Anotation:In this article, the study of M.Abdurashidkhanov's life, pedagogical activities and socio-pedagogical views is a social necessity, as a methodological basis in the works of our president Sh.M.Mirziyoyev.

Also, the possibility of using Munavvarqori Abdurashidkhanov's "Adibi Sany" and "Yer Yuzi" textbooks in primary classes was highlighted. Experimental-test works in the city of Karshi, Kashkadarya region 7-; 3- in Nishan District; 32 in Kasbi District; 1- in Mirishkor district; 2-; It was held in 6th general secondary schools. Experimental work gave a positive result. Conclusions and suggestions are given in the article.

Key words: Munavvarqori Abdurashidkhanov, "Adibi Soni" textbook, "Yer Yuzi" textbook, modern, pedagogical heritage, primary grade, possibilities of use.

Introduction.In his speech titled “Tashkent is as Great and Sacred as a Mother to All of Us”, the President of Uzbekistan, Shavkat Mirziyoyev, highlighted the pedagogical legacy of the Jadid educational reformers of Tashkent. He noted, “At the beginning of the last century, the center of the Jadid movement that spread throughout Turkestan was also the city of Tashkent. Leading figures of this movement—Munavvar Qori, Abdulla Avloniy, Tavallo, Ubaydulla Khojayev, G'ozzi Yunus, G'ulom Zafariy, and Khurshid—left an indelible mark on our history through their noble ideas and educational works” [1;444]. Therefore, studying the life, work, and rich pedagogical legacy of the Jadids and incorporating it into today’s educational process remains a pressing task.

Literature Review. After gaining independence, Uzbekistan began to widely explore the enlightenment efforts and educational-pedagogical perspectives of the Jadid intellectuals. Historian M.A. Khudaykulov studied the enlightenment activities of the Turkestan Jadids in the late 19th and early 20th centuries in his dissertation titled “The Enlightenment Activities of the Jadids of Turkestan” [11]. R. Azizkhoyev, in his article “Teacher Munavvarqori” published in the journal Science and Life, shared memories of studying at Munavvarqori’s school and described the educational process and the period of repression [2].

Literary scholars such as Begali Qosimov wrote about the history of the Jadid movement and their literary and sociopolitical contributions in his works “National Awakening” [11] and “Uzbek Literature of the National Awakening Period” [12]. Y. Abdullayev, in “On Two Textbooks by a Famous Enlightener”, provided information on Munavvarqori’s textbooks Adibi Avval and Adibi Soni [4].

R. Barakayev defended his Ph.D. dissertation on “Uzbek Children’s Literature in the Early 20th Century and the Works of Abdulla Avloniy” [7]. Among pedagogues, Z.B. Akhrova defended her dissertation on “The Pedagogical Views and Practical Activities of Mahmudkhoja Behbudi” [6]. N. Avazov and D.A. Akhatova researched the educational views of Behbudi and Abdurauf Fitrat respectively [3][5]. N.A. Irgasheva studied “The Educational-Pedagogical Views of Munavvarqori Abdurashidkhanov” [7].

M.E. Inoyatova defended a dissertation on the historical development and didactic foundations of Uzbek alphabet textbooks [8]. Sh.E. Hamroyev defended his dissertation titled “Moral

Education of Primary School Students Based on Literary Texts in Jadid Textbooks” [15], published monographs on “Using the Jadid Legacy in Primary Grades” [14][16], and authored a teaching manual with the same focus [17].

Despite these efforts, the practical use of the moral and educational works of Jadid authors in modern schools, especially at the primary level, remains insufficient. Therefore, we studied the educational potential of Munavvarqori Abdurashidkhanov’s textbooks Adibi Soni and Yer Yuzi.

Theoretical Basis. Just like the enlightenment thinkers of the early 20th century, Munavvarqori Abdurashidkhanov also placed great emphasis on the moral education of young schoolchildren. A clear example of this is his textbook “Adibi Soni”, first published in 1907.

Munavvarqori’s Adibi Soni was initially published in 1907 and later went through several editions. A copy of the third edition, published in 1912, is currently preserved under the catalog number 6032 at the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. Unfortunately, in this particular copy, the pages after page 46 are missing, having been removed as the creative work of an "enemy of the people." Nevertheless, even page 46 clearly reflects that Adibi Soni was an important textbook for moral education. The book was designed for students in the second and third grades. On the first page of the book, it is written:

“A reading book for pupils of the primary school to be taught after learning the alphabet (in the second and third grades), written in a language as clear and in compositions as simple as possible, to easily explain the meaning of the lessons they have read, and containing several literary, scientific, and moral essays.”

Indeed, this textbook is a reading book meant for second and third graders and consists of literary, scientific, and moral stories. In terms of topic and content, the textbook can be divided into:

- Literary-scientific articles;
- Moral stories.

The literary-scientific articles are presented under the theme of "scientific lessons," and the moral stories under "moral lessons," appearing consecutively multiple times throughout the book.

The literary-scientific stories can be grouped by topic and meaning as follows:

- Stories about nature and the animal world: “Animals,” “Birds,” “Reptiles and Fish,” “Frog,” “Invertebrates”;
- Stories about time: centuries, months, years, and days: “Year (date),” “Lunar calendar months,” “Solar calendar months,” “Centuries,” “Days,” “Seasons”;
- Geography-related stories: “Geography,” “Country and Government.”

The moral stories under the theme of “moral lessons” can be categorized as:

- Stories encouraging the pursuit of knowledge and enlightenment;
- Stories promoting respect for parents, teachers, and relatives;
- Stories about honesty and dishonesty;
- Stories about wastefulness, stinginess, and generosity;
- Stories about compassion and kindness.

Stories promoting the pursuit of knowledge and enlightenment:

Munavvarqori Abdurashidkhanov, who actively participated in the socio-political life of Turkestan in the early 20th century, believed the future of Turkestan was in the hands of educated, knowledgeable youth. In Adibi Soni, the stories “School,” “Knowledge,” “Reading and Writing,” and “Ahmad and His Mother” belong to this category.

If our fathers, mothers, relatives, and respected teachers had not taught us what we know, we would not know anything today. Therefore, the most necessary thing for children is to ask, read, and learn knowledge — that precious and beneficial thing.

Knowledge: opens the mind, sharpens intelligence, reveals the unknown, brings happiness and honor in this world, and bliss and dignity in the afterlife.

A poem in the book says:

Knowledge is the best skill in the world,
Better than being mute or deaf without it.
Whoever befriends knowledge,
Will always live with honor and wealth.
The ignorant become cruel and disgraced,
Everyone is tired of the ignorant.

From the above, it is evident that Adibi Soni contains many stories calling for the pursuit of knowledge and that these provide ample opportunities to instill moral values in young students.

Stories promoting respect for teachers, parents, and relatives:

The textbook also includes stories that encourage young schoolchildren to respect their parents and elders, such as: “Parents,” “Child’s Sacrifice,” “Love for Siblings,” “Iskandar and Aristotle.” In the East, particularly among Central Asian peoples, teachers were traditionally regarded even higher than parents and relatives. This is evident in many Hadiths and folk traditions. One such story is “Iskandar and Aristotle,” included in Adibi Soni, which served as a key tool in nurturing love and respect for teachers among primary school students. Even after a century, this story has not lost its relevance or significance.

«Iskandar ila Arastu»

In the past, there was a king named Iskandar Rumiyy. He had a wise philosopher and teacher named Arastu. Iskandar appointed Arastu as his prime minister and entrusted all the affairs of the kingdom to him. He always did things based on Arastu's advice. Whenever Arastu entered the room, Iskandar would rise and offer him a seat. He respected him more than his own father. One day, one of the ministers asked Iskandar, "Why do you give Arastu more respect than your own

father?" Iskandar replied, "My father is the one who brought me down from the heavens to the earth, but my teacher Arastu raised me from the earth to the heavens. That is, my father was the reason for my birth into this world, but my teacher taught me knowledge and manners, which led to my promotion and honor. Therefore, I give more respect to my teacher than my father." What lesson can be learned from this story? Let the children figure it out.

Parents are the closest friends and kindest people to their children. From the moment a child is born, parents strive to make sure they grow up healthy, happy, and become the most fortunate people in the world. Parents even sacrifice their lives for the well-being of their children. In the "Ota-Ona" story from Munavvar Qori's "Adibi soniy" textbook, these events are depicted. At the end of the story, the following couplet is mentioned, which remains relevant in modern primary school education:

A person who has parents, Their happiness is a precious gift. With God's approval, they are near,
The prayers of parents bring a child closer to God. Those who harm them will face, The
punishment of hell on the Day of Judgment.

This couplet, written in the style of Eastern nations' storytelling, strengthens the moral influence of the story. Like the supporters of the new school method in many textbooks, the "Adibi soniy" textbook also makes wide use of the storytelling style for moral lessons. The story "Ota-Ona" is closely connected and complemented by the story "Bola qurboni." In this story, the following event is depicted:

A woman took her four-year-old daughter to the garden. It was spring, and the garden was adorned with fresh green grass and the buds of flowers about to bloom. The long paths between the grass increased the garden's beauty, and a well dividing the garden into two parts added to its charm. Upon entering the garden, the little girl's heart opened, and she began to wander around. Sometimes, she would roll on the grass, or pick flowers that caught her eye and proudly show them to her mother. Her mother watched her with joy from the side of the well. However, this happiness did not last long. The little girl slipped and fell into the water while trying to pick a flower near the well. Seeing this, the mother cried out, "My child! I will die before you do," and threw herself into the water to save her daughter. Hearing the cry, the gardener rushed over. Seeing them in this situation, he quickly took off his clothes and jumped into the water. He tried to rescue the mother first, but the mother cried, "Let me go! First save my child! I will die, but my child must not die!" The gardener listened and first rescued the child, bringing her to the shore. By the time he returned to help the mother, she had tragically drowned, having sacrificed her life to save her child.

Another story from Munavvarqori's "Adibi soniy" is "Birodarlarga muhabbat" (Love for siblings). Ibrahim was a boy who showed great love to his relatives and siblings. One day, when he was visiting a neighbor's house, the neighbor gave him an apple in gratitude for his help. Ibrahim, thinking about his sick sister at home, decided to bring the apple to her. He said, "Sister, I've brought you an apple from the neighbor!" His sister happily accepted the apple, eating half of it herself and giving the other half to her brother. Both of them enjoyed the apple and shared the happiness. This is the kind of love that siblings should have for each other.

Truthfulness and lying are also central themes in stories intended to teach moral values. Like other Turkic nations, the Uzbek people have long emphasized the importance of teaching children honesty. From early written texts to the present, almost all pedagogical works have addressed this issue. In Munavvarqori's "Adibi soniy" textbook, there are several stories such as "To'g'rilik" (Truthfulness), "Orif ila Sodiq" (Orif and Sodiq), "Yolg'onchilik" (Lying), "Yolg'onchi bola" (The Lying Boy), "Yolg'onchilik zarari" (The Harm of Lying), and "Hajjoj ila darvesh" (Hajjaj and the Dervish) that focus on teaching honesty and the consequences of lying. According to Munavvarqori, honest children are loved by everyone and entrusted with important tasks. Liars, on the other hand, miss out on such privileges. Moreover, God is pleased with truthful children. Therefore, children should always strive to act truthfully in speech and deeds.

Munavvarqori also presents the story of "Orif ila Sodiq" to illustrate the importance of truth. One day, Orif and Sodiq, while playing, broke a clock hanging on the wall of their school. The teacher, seeing the broken clock, asked who had broken it. Orif, being an honest boy, admitted, "Sodiq and I were playing and broke it. Please forgive us, teacher." When Sodiq was asked, he lied, saying, "I wasn't there. It was Orif who broke it." But when other children testified, it became clear that Orif was telling the truth. The teacher, seeing Orif's honesty, forgave him, but reprimanded Sodiq, saying, "If you had told the truth, I would have forgiven you. Now, because you lied, you will stay without food for a day and pay for the clock." Orif was forgiven because he was truthful, while Sodiq was punished for lying.

In Munavvarqori's "Adibi soniy," there are many other stories about honesty and the harm of lying. These stories help to teach the primary school students the value of truthfulness and the negative consequences of lying.

There are also stories about wastefulness, greed, and generosity. According to Munavvarqori, wastefulness is spending money on unnecessary things, while greed is the unwillingness to share even the most necessary things. Generosity, on the other hand, is the middle ground between these two, where money is spent on necessary and beneficial things, and wasteful and useless expenses are avoided. Wastefulness and greed are considered harmful and disgraceful, while generosity is one of the best virtues. A generous person will see their wealth grow, their honor increase, and they will be respected by others. On the other hand, a miser will never enjoy true happiness, even if they are rich, and will eventually face poverty and disgrace. Munavvarqori proves this idea through stories such as "Baxilning bog'i ko'karmas" (The Miser's Garden Will Not Bloom), "Molning qadrin sahiy bilur" (The Generous Man Knows the Value of Wealth), and "O'rinli sahovat" (Proper Generosity).

These stories serve as an excellent resource for teaching primary school students about generosity, wastefulness, and greed.

In Munavvarqori's "Adibi soniy," there are also stories about compassion and mercy. Munavvarqori defines compassion and mercy as giving selflessly when someone asks for something, or offering kind words when you cannot give. Helping others, whether humans or animals, is a key part of compassion and mercy. Munavvarqori believes that all creatures—humans, animals, and even inanimate objects—are interconnected and rely on each other. Thus, children should be taught to show compassion to all living and non-living things, regardless of

their status or importance. To support this teaching, Munavvarqori includes the story of "Ali ila Vali" in his textbook, which illustrates the importance of compassion and mercy.

Ali ila Vali

Ali had a poor son. He went out to the street searching for bread. One of the neighbors, named Vali, had a son. Vali was holding a piece of bread in his hand, eating it outside his door. Ali, being on the verge of death from hunger, saw the bread in Vali's hand. He went up to him, bowed his head, and said, "Comrade, could you spare a little bit of your bread?" Vali, being a cruel-hearted and merciless boy, showed no pity for Ali's condition. He replied, "Go away, I have no bread to give you."

After a while, one day, Vali's goat went missing. Vali went out to search for it. After walking for a long time, he became very thirsty and started looking for water, but he couldn't find a drop anywhere. On the verge of collapsing from thirst, he noticed Ali in the distance. Ali was sitting under a tree, tending sheep, and had a bucket of water beside him. Vali, overjoyed, went to Ali and said, "Brother, if you could give me a sip of water, I would die of thirst." Ali, though poor, was a noble-hearted boy. With compassion and kindness, he handed Vali the bucket of water. Vali drank until he was satisfied, relieved from the torment of thirst, and apologized to Ali for his previous cruelty, expressing his gratitude.

From the above, one can conclude that the "Adibi soniy" textbook by Munavvarqori offers great possibilities for moral education of primary school students.

Munavvarqori Abdurashidxonov's "Yer Yuzi" Textbook and Its Educational Importance

The Jadids wrote more than ten textbooks on geography, with the most famous ones being Mahmudkhoja Behbudi's "Muntakhabi jojofiyai umumiy" ("Introduction to Population Geography"), Abdulla Avloni's "Maktab jojofiyasi" ("School Geography"), and Munavvarqori Abdurashidxonov's "Yer Yuzi" ("The Earth"). The "Yer Yuzi" textbook, published in 1917, holds a significant place among them. The book, titled "A respected book for students of the 3rd-4th grades of primary school in Turkistan, on geography," consists of 88 sections.

In the introduction of "Yer Yuzi," Munavvarqori Abdurashidxonov discusses how geography lessons should be taught in schools, including the use of globes, maps, and illustrations. He provides explanations of the globe (Kurrai muasanna'), the map (Kurrai mastaha), and describes the division of the Earth into two hemispheres (Polushariya), including northern, southern, and other geographical divisions.

In the "Yer Yuzi" section, he divides the continents into five: Europe, Asia, Africa (the old world), America, and Australasia (the new world). He then gives definitions for terms such as islands, peninsulas, capes, volcanoes, hills, valleys, and coasts. In the "Water" section, he explains that water covers three-quarters of the Earth's surface, dividing it into seas, lakes, rivers, and oceans, with a description of each.

The oceans are divided into five: 1) Pacific Ocean (Bahri muhiti kabir), 2) Atlantic Ocean (Bahri muhiti atlas), 3) Indian Ocean (Bahri muhiti Hind), 4) Arctic Ocean (Bahri muhiti shimoliy), and 5) Antarctic Ocean (Bahri muhiti janubiy).

Regarding the continent of Europe, Munavvarqori notes that Europe has a population of 400 million, with 25 million Muslims and a small Jewish population, and that there are 21 countries in Europe. He provides details on each country's geographical location, capital, famous cities, population, language, and political structure. The section on Europe ends with a discussion on small states such as Liechtenstein, Monaco, Andorra, San Marino, Luxembourg, and their governmental systems.

In the "Asia" section, he covers the geographical location of the continent, its seas, straits, and climate, as well as the population. He provides data on nine countries of Asia, including Russia, Afghanistan, Iran, India, China, and Japan. He describes the territories of Russia in Asia (such as the Caucasus, Siberia, and Turkestan), including the khanates of Bukhara and Khiva.

In the "Africa" section, Munavvarqori discusses Africa's geographical position, its 150 million inhabitants, their religion, lifestyle, and the 16 countries that make up the continent, most of which were colonized by England, Turkey, or France.

In the "America" section, he provides the continent's geographical location, natural resources, and population. He divides America into North, Central, and South America. He also provides information about the major seas, bays, rivers, and lakes of the continent, as well as famous mountains and islands.

The "Australasia" section, regarding the continent of Australia, includes details about the continent's four regions: Melanesia, Polynesia, Micronesia, and the islands, with a population of around 55 million.

These descriptions remain relevant and important to this day, providing valuable insights for history, geography, and educational specialists.

Analysis and Results

To study the changes in students' understanding of Munavvarqori Abdurashidxonov's life, work, and his textbooks, surveys were conducted in several schools in Kashkadarya region, such as in Qarshi, Nishon, Kasbi, and Mirishkor districts. Verbal and written responses were collected from students. The students were then divided into three groups based on their understanding and engagement with the material:

- **Group I:** Students who could understand the meaning of the term "enlightener," define and describe it; who have read and are familiar with Munavvarqori Abdurashidxonov's life, activities, and works; who regularly read or listen to his poetry and stories at home; who can clearly and precisely recite and discuss his pedagogical works and express interest in reading more.

- **Group II:** Students who have a general understanding of the term "enlightener," but cannot provide a clear definition or description; who are not well-versed in Munavvarqori's life and works; who are not able to fully explain the meanings of his stories and poems; and who have not regularly read his poetry or stories at home, but are interested in reading more.
- **Group III:** Students who do not fully understand the term "enlightener," cannot define or describe it; who are unfamiliar with Munavvarqori's life and works; and who have not been exposed to his poetry and stories at home, but are interested in reading about new educational methods and ethical literature.

These findings are based on surveys and assessments, aimed at evaluating the educational impact of Munavvarqori Abdurashidxonov's work.

Table 1.

Responses from students:

Indicator levels	Experimental classes				Nazorat sinflari			
	At the beginning of the experiment		At the end of the experiment		At the beginning of the experiment		At the end of the experiment	
	Number	Percentage	Number	Percentage	Number	Percentage	Number	Percentage
High	24	6	261	66	16	4	32	8
Medium	103	26	95	24	121	30	194	48
Low	268	68	39	10	266	66	177	44

As shown in the table, in the control groups, out of the 403 students, the number of students at Group I level was 4% at the beginning of the experiment, which increased to 8% by the end; the percentage of students at Group II level was 30% at the start, rising to 48% by the end. The number of students at Group III level decreased from 66% to 44%. In the experimental groups, out of 395 students, the number of students at Group I level was 6% at the start, which increased to 66% by the end, or an increase of 11 times; the percentage of students at Group II level decreased from 26% to 24% by the end; the number of students at Group III level decreased from 68% to 10%.

The success achieved in the experimental groups can undoubtedly be attributed to the educational, moral discussions, literary readings, book exhibitions, book conferences, and question-answer games held in and outside the classroom, as well as the educational work done by parents and community committees. It is important to highlight that the active participation of parents and community committees played a crucial role in this.

In the experiment, 395 students participated in the experimental group and 403 students in the control group. Based on the percentages provided in the table above, the following table is presented.

Table 2.

Results of the Change in Students' Moral Qualities

Grade Class	Number of students	Achievement Indicators		
		High	Medium	Low
Experimental group	395	166	154	75
Control group	403	73	173	157

The results obtained show that the criteria for assessing the effectiveness of teaching indicate an increase in the level of knowledge, as the evaluation criteria after the experiment are higher than those before the experiment. It is evident that the indicators after the experiment surpass the initial ones. Therefore, the experiment conducted with students regarding the changes in their moral qualities, using the life, activities, and textbooks of Munavvarqori Abdurashidxonov, proves to be effective.

By the end of the experiment, the responses from students in the experimental groups show rapid growth, whereas this growth is not observed in the control groups. This demonstrates that the results of the experiment are effective.

Conclusion and suggestions

1. The importance of extracurricular educational activities:

The study has shown that extracurricular activities related to the life, activities, and textbooks of Munavvarqori Abdurashidxonov play a crucial role in the moral education of elementary school students. Several shortcomings were identified during the experiment:

- Many teachers lack sufficient knowledge about the methodology of organizing and conducting extracurricular activities.
- Most events are hastily organized, often with little enthusiasm or interest.
- Such activities are infrequent in some schools, with only one or two events conducted per year.
- The life, activities, and works of Munavvarqori Abdurashidxonov are rarely used during these events, and there are no methodological guidelines or recommendations available on how to incorporate them into such activities.

2. Results from the second phase of the experiment:

During the second phase of the experiment, extracurricular activities were organized in several schools in the Kashkadarya region, including in Qarshi, Nishon, Kasbi, and Mirishkor districts,

with the aim of studying the life, activities, and textbooks of Munavvarqori Abdurashidxonov. Based on the results, the following conclusions were made:

- Students gained deep knowledge about the content and meaning of Munavvarqori Abdurashidxonov's life, activities, and textbooks.
- Students began to imitate the moral characters found in the poems and stories of Munavvarqori Abdurashidxonov and developed a sense of disdain for immoral qualities.
- Teachers gained deeper insights into the behavior, ethics, and preferences of their students through these activities.
- The extracurricular activities helped expand students' knowledge, reinforce their learning, and positively impact their overall moral development.

3. Interaction between teachers, parents, and students:

In the second phase of the experiment, various discussions, exchanges of opinions, and theoretical-practical meetings were held between the teachers and parents of the experimental classes about Munavvarqori Abdurashidxonov's life, activities, and works. As a result:

- Teachers and parents gained substantial knowledge about the opportunities to use Munavvarqori Abdurashidxonov's works in the moral education of elementary school students.
- Parents began using concrete examples from Munavvarqori Abdurashidxonov's life and works to educate their children, moving beyond empty words and advice.
- Elementary school teachers increasingly used the works of Munavvarqori Abdurashidxonov in their extracurricular activities.

4. Changes in students' moral development:

Based on the results of the experiment, it is evident that students' moral development changed throughout the experimental phase. When comparing the results of the first and second phases, it was shown that:

- In the first phase, the responses from students in the control group were distributed as follows: 10.6% at a high level, 35% at an average level, and 54.4% at a low level. In the experimental group, these numbers were 10.3%, 35.7%, and 54%, respectively.
- In the second phase, the responses from students in the control group were distributed as 18.1% at a high level, 42.9% at an average level, and 39% at a low level. In the experimental group, these numbers were 42%, 39%, and 19%, respectively.
- These results indicate that the chosen research methodology was effective and productive.

Suggestions

Based on the practical findings and results of the pedagogical scientific experiment, the following suggestions are proposed:

1. For textbook authors:

- For **first-grade textbooks**, it is recommended to include samples from Munavvarqori Abdurashidxonov's pedagogical works, such as the stories and poems "Birodarlarga Muhabbat" ("Love for Brothers"), "Orif ila Sodiq" ("Orif and Sodiq"), as well as stories by Abdulla Avloniy like "Yamonlik Jazosi" ("Punishment for Evil"), "Qanoat" ("Contentment"), "To'g'rilik" ("Truthfulness"), and others.

- For **second-grade textbooks**, stories and poems from Munavvarqori Abdurashidxonov such as “Ahmad ila Onasi” (“Ahmad and His Mother”), “Iskandar ila Arastu” (“Alexander and Aristotle”), and “Hajjoj ila Darvesh” (“Hajjoj and the Dervish”) can be used.
- For **third-grade textbooks**, include stories and poems like “Molning Qadrini Saxiy Bilur” (“A Generous Man Knows the Value of Money”) and “Ali ila Vali” (“Ali and Vali”).
- For **fourth-grade textbooks**, poems and stories such as “Bola Qurboni” (“The Child’s Sacrifice”), “Xulq” (“Behavior”), “Yaxshi Xulq” (“Good Behavior”), and “Yomon Xulq” (“Bad Behavior”) can be incorporated.

Note: The authors should adapt Munavvarqori Abdurashidxonov's works into the modern Uzbek literary language and adjust them according to the students' age, knowledge level, and the guidelines specified in the state education standards and the "Concept of Primary Education."

2. For general education teachers:

- Teachers can hold classes using systematic and technological approaches, based on Munavvarqori Abdurashidxonov's works and modern pedagogical technologies. The effectiveness of this method has been proven in the scientific experiment.
- Ethical discussions, literary readings, book conferences, and quizzes based on Munavvarqori Abdurashidxonov’s works should be incorporated into the curriculum.
- Materials from the “Yer Yuzi” (“The Earth”) textbook can be used by history, geography, biology, and language-literature teachers as an important resource.

For Geography Teachers:

- Use materials about the geographical locations of continents and countries at the turn of the 19th to 20th centuries.
- Include information about major rivers, seas, gulfs, lakes, islands, and the geographical names of places from a hundred years ago.

For History Teachers:

- Use information on governance methods, religious affiliations of populations, and colonial status.
- Incorporate materials on world political maps, countries' borders, capitals, famous cities, and the struggle for colonies at the beginning of the 20th century.

3. For parents:

- Instead of empty advice, parents should influence their children's consciousness by using concrete examples from Munavvarqori Abdurashidxonov’s life and works, providing clear evidence and illustrations.
- Parents should encourage independent reading of Munavvarqori Abdurashidxonov’s works and stories.

4. For students:

- Elementary school students should read more than just the stories, poems, and other works in their textbooks. They should also explore the life, activities, and works of Munavvarqori Abdurashidxonov to gain a broader understanding.

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