

PEDAGOGICAL IDEA OF THEORY BASICS

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Abstract

This article provides information about the word jadid, the theoretical foundations of jadidism and pedagogical aspects of jadidism, as well as the thoughts and ideas of our scholars who contributed greatly to the idea of jadidism. Also, thoughts and comments about how attention is being paid to the idea of Jadidism in our country today.

Key words: Jadid, educational system, religious education, protectorate, socialist dictatorship, bigot, feudal backwardness, Council of Enlightenment, Jadidist movement, ideology, ideological-ideological field, ideological-political pressure, national pride.

INTRODUCTION

The Jadidist movement in Turkestan was formed at the end of the 19th and the beginning of the 20th century and rose to its highest heights in a short period of time. Before talking about Jadidism, we need to know what the word “jadid” is. “Jadid” means “new” in Arabic. The Jadids considered it necessary to improve the education system of the peoples who were colonized by the Russian Empire, to reform the education sector, and to teach secular sciences to young people along with religious knowledge. They put forward the idea that young people should be taught religious education, Arabic, Persian languages, medicine, and chemistry in schools and madrasas of Muslim nations.

Changes in every society appear based on the historical conditions of its time. Historical figures, especially intellectuals, play a big role in these changes, and each of them puts forward unique advanced ideas. Intellectuals try to find ways to solve socio-economic problems in society. A similar process took place in Crimea, Caucasus, Turkestan, Bukhara Emirate and Khiva Khanate, which became part of the Russian Empire in the second half of the 19th century. In the second half of the 19th century, the intellectuals under colonial oppression started efforts aimed at enlightening their people and raising their level of development. Jadidism is a social

movement that managed to maintain its position and direction even after the Bolshevik coup of 1917 until the establishment of the socialist dictatorship.

It can be said about the Jadidism movement that the political, social and cultural problems that arose during this period did not escape their attention. The main goal of the members of Jadidlik movement was the issue of the nation and the Motherland. At the same time, this movement was educating the nation. As they realize that the country will be free, they pay great attention to the awakening and education of the country's citizens. Towards this goal, first of all, they started with the reform of school education, and then the national press was launched. They founded the theater as a new way to influence the thinking of ordinary people. New literature was formed, in a word, a new way of thinking appeared.

Ismail Gaspirali, a Crimean-Tatar enlightener, is considered the founder of the Jadidism movement that spread among all Turkic peoples. He acquired deep religious and worldly knowledge, was closely acquainted with world development, studied several foreign languages, and the culture of different peoples. In Turkestan, progressive forces thinking about the nation's perspective existed among almost all classes of the people - artisans, farmers, merchants, landowners, scholars. “Tarjimon” newspaper plays an important role in the wide spread of the ideas of Jadidism. Ismail Gaspirali's visit to Tashkent, Samarkand and Bukhara in 1893 stimulated the further development of enlightenment ideas. In 1893, the first new method school began to operate in the Emirate of Bukhara. Later, such schools spread widely in other regions.

Modernists of Central Asia studied the experiences of the Crimean intellectuals in the path of enlightenment and used the advanced ideas of the progressives of other countries. The age of the participants of the Central Asian development movement was different from the modern representatives of other countries. In 1910, the youngest of them was Abdulhamid Cholpan - 13 years old, the eldest - Mahmudhoja Behbudi - 36 years old. The development of the progressive movement took place in two stages. By 1917, this movement, which started as enlightenment in the first stage, turned into its second stage - a political movement. The national development movement in Central Asia is divided into Turkestan, Bukhara and Khiva regions according to their territorial characteristics. Intellectuals formed the main structure of Turkestan Jadidism, and they stood at the forefront of the struggle against the colonial policy of the Russian Empire. They dreamed of

seeing the future of Turkestan, which was turned into a raw material source of the tsar's government, as an independent, developed country. The forces of development formed at the beginning of the 20th century deeply understood that the state management system does not meet the requirements of the time, that the standard of living of the people is low and that it should be changed.

The spread of the Enlightenment movement in Turkestan was opposed by the colonial government and its officials, as well as by local bigoted and ignorant priests. Nevertheless, the Jadids continued their activities in the fields of press, publishing and theater. In 1898, teacher Salahiddin opened the second Jadid school in the city of Koqan. In 1899, Domla Shamsiddin opened a school in Andijan and Mannon Qori Jadid in Tashkent, and many students received a new education. The main ideas and goals of Jadidism include liberating Turkestan from medievalism, feudal backwardness, superstitions, taking the country, the people, the nation on the path of development, denying the “Ancient Method”, building a national state, constitutional, parliamentary It includes building a free and prosperous society in the office system, giving Turkish language the status of a state language, creating a national currency and a national army. In their publications, Jadids provided information about the events happening in the world and in the territory of Turkestan. Through this, they showed the content of their ideas and the need to spread them widely.

The progressive investors of Turkestan sent young people abroad and supported the young people who would get the necessary professions and serve the people and the young people who cared for them. Mirkomil Mirmo'minbayev from Andijan allocated a large amount of money for this work from his own account. In 1910, Mudarris Haji Rafi, Mirza Abduvahid, Hamidkhoja Mehri, Usmankhoja, and Muhammaddin Makhdum founded the “Tarbiyai Aftol” (“Children's Education”) society in Bukhara, and in 1911, 15 students, and in 1912, 30 students. Those sent to study in Turkey.

LITERATURE ANALYSIS AND METHODS

By the beginning of the 20th century, dozens of modern schools were opened in the cities of Tashkent, Samarkand, Bukhara, Fergana Valley. Jadids brought up educated and enlightened young people in schools and through them put forward the ideas of national statehood to establish an independent state in Turkestan. By the beginning of the 20th century, a whole generation of modern intellectuals appeared

in Turkestan, representatives who greatly contributed to the development of the country's spiritual and educational sphere and the development of national culture. These are Mahmudhoja Behbudi, Abduqadir Shakuri, Saidahmad Siddiqi-Ajzi in Samarkand, Munavvargari Abdurashidkhanov, Abdulla Avloni, Ubaidullahhoja Asadullohojayev in Tashkent, Hamza Hakimzada Niyoz, Obidjon Mahmudov, Abdulhamid Cholpon, Ishaqkhan Ibrat in the Ferghana Valley. Abdurauf Fitrat, Sadriddin Ainiy, Faizulla Khojayev, Khivada Bobohun Salimov, Polvonniyoz Haji Yusupov and others were in Bukhara. They are patriots, enlighteners, founders and leaders of the Jadidist movement in Turkestan.

The services of Mahmudhoja Behbudi, who was recognized as “the father of Central Asian jadids” in uniting Turkestan jadids, were great. He was born on January 19, 1875 in the village of Bakhshitepa near Samarkand. First, he studied in Samarkand and then Bukhara madrasas, and rose to the rank of imam-khatib, qazi, and then mufti. Behbudi was the founder and leader of the Central Asian Jadidist movement. He is a person who made a great contribution to the development of the enlightenment movement in Turkestan. On Behbudi's initiative, a library called “Behbudi Library” was established in honor of his father.

Munavvarqori Abdurashidkhanov is an enlightened political figure who fought for freedom and the future of the nation in Turkestan, one of the major representatives of the Jadidism movement. Since 1904, he has been an active participant in socio-political and educational movements in the country. He was the initiator and practitioner of the opening of Jadid schools, the founder and editor of national newspapers and magazines, and the promoter of Jadid theater. Munavvarqori created textbooks such as “Adibi avval”, “Adibi soni”, “Yer yuzi” for schools.

Abdulla Avloni, one of the active participants of the reform movement, which acquired a cultural-educational and later political-social character at the beginning, was born in 1878 in the city of Tashkent in a family of craftsmen. He studied at a school and a madrasa and became an enlightened and profound scholar of his time. Abdulla Avloni made a great contribution to the development of the fields of education, press, and theater in the country, and in 1907 he founded the newspaper “Shuhrat”. He created textbooks such as “The First Teacher”, “The Second Teacher”, “Turkish Gulistan or Ethics” for the new method school he founded. Other national progressives, such as Behbudi, Munavvargori, Abdulla Avloni, also carried

out educational activities and opened new schools, charitable societies, libraries and bookstores. “Abdullah Avloni's words: “Education is a matter of life or death, or salvation or destruction, or happiness or disaster” must be written in every school building,” says Shavkat Mirziyoyev.

Jadids also founded the theater. In 1913, on the initiative of Abdulla Avloni, Munavvarqori Abdurashidkhanov, and Tavallolar, the first theater troupe in Central Asia “Turon” National Theater was created. They began to write dramatic works. Behbudi's work “Padarkush or the case of an uneducated child” was the first attempt at bubora. The play was performed for the first time on February 27, 1914 in the building of the Coliseum Theater in Tashkent by the actors of the “Turon” Theater. This day is the official opening day of the first national theater in our history. About the theater, Behbudi writes in the article “The theater is not a place”. The theater is a pulpit. The theater is a mirror, in which common situations are seen by the eyes in an embodied and manifested form, and the deaf and deaf are heard by them.” Developed nations consider theaters to be a school of manners and lessons for the great. They said that theater is one of the first causes and factors of development.

At the meeting of the Council of Spirituality and Enlightenment, the President asked “Is Uzbekistan ready for competition in the ideological sphere?” asked the question. He said that the country will strengthen cultural diplomacy. It was also emphasized that the Uzbek people should not deviate from the path shown by the ancients. The president asked the following question: “Are we ready to compete in the ideological and ideological sphere in today's tense situation?” Does the education of our young generation meet the requirements of complex times?” “These are not simple questions, but questions that make people seriously think and worry. If we want to live in this bright world with the names “Uzbek”, “Uzbekistan” and “Uzbekistan”, we must find answers to these questions today and start practical actions to solve them today. . Tomorrow will be late,” said Shavkat Mirziyoyev.

RESULTS AND DISCUSSIONS

The foundation of Jadidism, the cornerstone was the school of “Usuli Jadid”. This is natural, since the goal is to renew the society, it could only be done by the new generation. It is necessary to raise a new generation. It is difficult to do this in the old traditional way. Because times have changed. It requires speed. Secondly, today's student should know modern sciences such as history, geography, economics, physics, chemistry, mathematics. The achievements of science and

technology in the last three to four centuries changed the fate of the world and brought Europe forward. Now it is impossible to live on par with the world without mastering European science. To learn this science, you need to know European languages. At the same time, it is necessary to preserve the identity. Religion is also necessary. So, in order to live, it is necessary to grasp all three aspects. You should not abuse any of them even if you catch them. Otherwise, the balance will be disturbed. Disturbance of balance leads to bad consequences. For example, if only religion is caught, the world will be lost. If we only say identity, nation, we will be separated from the world again. No one will have business with us. If we Europeanize, identity will be lost. This is also a tragedy. Behbudi shows this tragedy in “Padarkush”. In order to go out into the world, you need to know the language. This demand has not fallen from the agenda for Uzbekistan, which is moving towards independent development. The foundations of the national idea and national ideology that we are facing today were put on the agenda and discussed intensively by our fighters a hundred years ago.

CONCLUSION

To sum up, our ancestors tried to create opportunities for the spiritual growth of the nation despite material difficulties and ideological and political pressures. They undertook all the work in this regard because they realized that raising the consciousness of the nation and strengthening the sense of national pride is one of the first-level tasks during the complex and responsible turn of history. We focused on the emergence of the current of modernism in the territory of our country and its activities in the field of enlightenment. The socio-political views of the Jadidism movement, the ideas of national independence and statehood, practical actions and struggles in this regard are a separate big topic. President Sh. As Mirziyoyev said in his Addresses to the Oliy Majlis, we must deeply study the heritage of the revolutionary movement and the enlightened grandfathers. The more we study this spiritual treasure, the more we will find the correct answers to many questions that still concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will understand the value of today's peaceful and free life.



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