



PEDAGOGICAL FOUNDATIONS OF THE IDEAS OF THE JADIDIAN IDEAS

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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

In Turkestan, the Jadidian movement was formed in the late XIX century and rises to its high peaks in a short time. Before talking about Jadidics, we need to know what the word "Jadid" itself is. Jadid means the meaning of Arabic "new". Jadids considered the colony of the Russian Empire, especially the education system, to reform the education, and young people to teach them secular subjects. They put forward the idea of teaching young people to teach young people in schools and madrassites, Arabs, Persian subjects, such as religious education, medicine, chemistry.

The changes in each society are manifested based on the historical conditions of their time. In these changes, historical figures, especially the intellectuals, each of which prompts its own advanced ideas. The intellectuals will try to find ways to solve socio-economic problems in society. The same process will be held in the second half of the XIX, Crimea, Cavtitude, Turkestan, the Protection of Bukhara, and Khiva in the Khiva khiva. In the second half of the 19th century, the intellectuals under colonial oppression began to enlighten their people and raise their level of development. The decision of the Jadidian Bolsheviks is also a socially movement that retains its position and direction until the establishment of the Bolsheviks of 1917.

The fact that the Jadid movement may be said that the political, social, cultural problems of this period have not escaped from their views. The main goal of the members of the Jadidian Motion was the issue of nationality and the Motherland. At the moment, this action was the cultivation of the nation. When they realize the release of the country, it pays great attention to the awakening and upbringing of the country's citizens. On the way to this goal, they first started reforming the school's education, and then the national press began. They founded the theater as a new way to influence the thinking of ordinary people. New literature was formed, and in a word, new contemplation appeared.

Ismail, the founder of the Jadid movement spread between the Crimean Tatonal enlightenment. He was deeply occupied by religious and secular knowledge, who got acquainted with the world development, studied several foreign languages, the culture of various peoples. The progressive forces that explore national prospects in Turkestan were among the people of the people - craftsmen, farmers, merchants, property, scribes. In the widespread spread of the Jadidian ideas, the Interpreter newspaper plays an important role. Ismail garden in 1893 The visit of Tashkent, Samarkand and Bukhara led to the future of enlightenment ideas. In 1893, in the Bukhara Emirate, the first new school school began to function. Later, such schools were also widespread in other regions.

The Central Asian Words also used the progressive ideas of the progressive idols in other countries, with the study of the experiences of Crimea in the way to enlightenment. Other countries, the elderly of the participants of the International Asian Development Movement, were set out from Jadid representatives. In



1910, they were the oldest Abdulhamid Shelpon-13, and the largest was Mahmud Khoja Behbudiy-36 years old. The development of the progressive activity was in two stages. In the first stage, this movement, which began with enlightenment, became its second stage movement in 1917. According to the regional characteristics of the national development movement in Central Asia, it is divided into Turkestan, Bukhara and Khivad. Originated the main composition of the Turkestan Jadidili, they stood in the previous ranks of the Russian Empire. They dreamed of seeing Turksan government's raw material source as an independent, developed state. The progressive developmental systems formed in the twentieth century have expressed deep understanding that the living standards of the people, the need to change it.

The spread of enlightenment movement in Turkestan has come into the opposition of the colonial government and its officials and local fanati and ignorant priests. Nevertheless, Jadids continued its activities in the press, publishing and theater. In 1898, Salohiddin Domla opened his second Jadid School in Kokand. In 1899, in Andijan, Shamsiddin Domla and Mannon Qori Jadid School in Tashkent and achieved a new way of students. The main ideas and objectives of the Gadidias lead Turkistan to the path of nationalism, fellowship, development of "Methodical Nation", CONSTRUCTION OF THE NATIONAL COUNTRY, Constitutional, Parliament The construction of a release and prosperous society in the office, the granting of the status of the state language in Turks, includes national currency and national army. Jadids reported in its publications about the events taking place in the world and in Turkestan region. Through this, they showed that the content of its ideas and the need to spread them widespread.

Turkestan progressive investors sent young people abroad and have supported young people who cared for the people, and they were beneficial to the people. Mirkomil Mirmuminbaoy of Andijan has allocated a large amount of money at its own expense. In 1910, Mirataris Haji Rafi, Mirza Abduvahid, and Usmonkhoddin Makhtum in 1911, in 1911, and 30 students in 1912. They sent to Turkey to study.

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 Asadullahojayev in Tashkent, Hamza Hakimzada Niyoz, Obidjon Mahmudov, Abdulhamid Cholpon, Ishaqkhan Ibrat in the Ferghana Valley. Abdurauf Fitrat, Sadridin 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 service of Mahmudhoja Behbudi, recognized as the "father of Central Asian jadids", was great in uniting Turkestan jadids. 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 the initiative of Behbudi, a library named "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, Munavvarqori, 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 for us, or salvation or destruction, or happiness or disaster,' must be written down 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 drama. The work 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, and 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 one's 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, which 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 realize the value of today's peaceful and free life.

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