

## The Role Of Jadid Enlighteners In The Development Of Pedagogical Thoughts

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**Abstract:** This article discusses the contribution of Jadid enlighteners to the development of pedagogical ideas, their pedagogical views, their legacy and the study of their images.

**Keywords:** Jadidism, enlightenment, method Jadid school, spirituality, pedagogy, understanding, innovation, new method, social education.

### 1. Introduction

The study and research of our pedagogical heritage and spiritual values has always been a topical and important issue. From the time of independence to the present day, great work has been done in all spheres of socio-political life to raise awareness of the identity, deep understanding and spiritual values of the people, to educate young people in the spirit of love for the motherland and the people. One of the important tasks has been to study and evaluate the spiritual and scientific heritage of our people. After all, the First President of the Republic of Uzbekistan IA Karimov in his book "High spirituality is an invincible force" emphasized the following: "Thousands of manuscripts, including history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture, and other fields, are our great spiritual treasures. It is rare in the world to have a nation with such a rich heritage." Indeed, the content of our scientific heritage consists of pedagogical ideas enriched with national and universal values. Because only knowledge, which is the product of universal thinking, can lead humanity to a new stage of development. The words of the great academician Ghafur Ghulam: "If we study and teach history, the future will be bright" is a clear proof of our opinion.

In the late 19th and early 20th centuries, Turkestan underwent a unique process of social education. This process was organized by modern educators and was developed in a consistent and integrated manner based on the experience of Europe and Russia. This plays an important role in the development of pedagogical thought. Therefore: first, our scholars agreed with the idea of enriching our national pedagogy, formed during the independence, with the views of modern enlightened educators; secondly, the role of modern enlighteners in public policy was recognized. The main guiding factor in this work was the call of the First President IA Karimov. Their appeals and good deeds were initiated by the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, too, has always expressed his support for the Jadids in his speeches.

Our first President assessed the work of our modern enlightened teachers as follows: "We talked a lot about enlightenment in the early twentieth century. Did the representatives of that movement fight for wealth and glory?! Did anyone pay Mahmudhoja Behbudi, Munavvar Qori, Fitrat, Abdulla Avloni, Haji Muin, Tavallo for opening a school and encouraging the people to recognize their rights?! Did someone pay them a salary?! Of course not! They knew in advance that they were playing with fire and would be severely punished for fighting oppression. They deliberately followed this path consciously. Because their conscience and faith call for it." Jadid educators saw the issue of youth upbringing as a matter of life or death. In this sense, there is a striking resemblance and closeness in the enlightenment, spiritual and socio-political life of the early and late twentieth century. Incumbent President Sh. Mirziyoyev visited the Tashkent Center of Islamic Civilization and in his presentation expressed his views on the massacre of enlightened Jadids. If our Jadids had not been annihilated, we would now have the Fourth Renaissance, if our ancestors had not been annihilated, great discoveries would have been made with their knowledge, their knowledge. But they were destroyed. So where were the first Central Asians to study in Germany? It was from us. They were killed on the spot. At one time, our innovations, discoveries and history were included in the books as much as they knew and needed. And they destroyed what they needed," he said.

The cornerstone of the Jadid movement is the Jadid schools. This is a consensus among Jadid scholars. The main purpose of this movement was to promote the identity of the nation, to radically reform the socio-political

system, the independence of the nation and the homeland. It is well known that only the new generation can make such great changes. Another important aspect of the study of the Jadid enlighteners is that, although the struggle of the Jadids was not over, the national government succeeded in establishing the "Autonomy of Turkestan." The realization of the nation's identity was still in its infancy, and the Bolshevik government, which had made thousands of promises of independence, pursued a vicious policy of hypocrisy. They drowned Turkestan's autonomy in blood before it could stand on its own two feet. Nevertheless, this was the first bold step taken by modern thinkers towards independence from the colony.

The Jadid movement, which seeks to renew all aspects of social and spiritual life, is taught at all stages of the education system about the period of the national revival. In general, in secondary, secondary special and higher education institutions, general concepts are given.

The period of national awakening in our country is manifested in the form of the Jadid movement. It covers the period from 1865 to the physical termination of the movement in 1929. The emergence of this movement is directly related to the invasion and its consequences, the period of its formation is determined by 1865-1905. Representatives of the Jadid movement began a "campaign to whitewash and open the eyes of the black people" (Avloni). Thus, the national awakening (Jadidism) developed very rapidly. The national revival (Jadid literature) was the literary expression of this movement and led to the beginning of a new Uzbek literature.

At this point, we would like to dwell on the definition of the term "Jadid" and the purpose of this movement.

The word "jadid" means "new." It does not simply mean "new" or "proponent of innovation", but "new thinking", "new man", "new generation". The term came to us in the 80s of the XIX century. The first goal of the Jadid movement was to open a new type of school and educate the younger generation. It was in this process that the Jadids realized that new ideas, new ideas for this literate generation could be achieved through schools of new methods, and called on all Muslim intellectuals to work together to this end.

Whose name is associated with the introduction of the term "Jadid"?

The introduction of the term "Jadid" is associated with the name of the new school opened by Ismailbek Gasprali (Gasprinsky). He wrote: In 1884, I set up a school method in the Garden Palace in the Jadid (or Savtiya method). "In the 1990s, this new method reached Turkestan. In 1893, Ismailbek Gasprali himself came to Bukhara, met with the Emir of Bukhara and managed to open a new school. This innovation, initiated by Ismailbek Gasprali, was introduced in Turkestan schools by such advanced teachers as Behbudi, Avloni, Hamza, Shakuri, Haji Muin, who created a number of textbooks for schools. Mahmudhoja Behbudi, Munavvar qori Abdurashidov, Abdurauf Fitrat, Haji Muin, Sadridin Aini, Abdulla Avloni, Ismail Obidi and others paid great attention to publishing and the press in spreading Jadid ideas. They and their colleagues wrote in the newspapers "Vakt", "Osiyo", "Shuhrat", "Hurriyat", "Ulug Turkiston", "Sadoyi Turkiston" for the development of Turkestan in social, economic, political, national, cultural and educational work. they raised the necessary issues and, when the time came, showed courage in advancing ideas against colonial policy. Jadidism, in the development of Turkestan social thought, as Fitrat points out, was also manifested in the forms of Islamism (pan-Islamism), Turkism (pan-Turkism) and localism (Uzbekism), which have their own reasons. Jadidism is not a movement, it is an action. Social, political, educational action. Until recently, it was considered an enlightenment movement. The goal was to narrow the scope of Jadidism, a complication of the false notion that nothing but the socialist-communist ideology could cover and occupy the consciousness of the broad masses. In fact: it was able to involve all sections of society, served as an ideology of the Renaissance; fought for independence. The autonomy of Turkestan, which saw the world through his zeal and initiative, was the first result of practical action in this direction.

## **2. Result**

We know that the Jadids used schools to achieve their goals. Such schools were called Jadid schools. With the emergence of modern schools of thought, the radical reform of traditional teaching methods, the development of new methods of teaching, and the creation of textbooks and manuals have become a pressing issue in modern pedagogy. Demonstration (Munavvar Qori), expressive reading and its types, use of technical means in them, methods of speech development, (Behbudi, Fitrat) "Voice-letter" method of teaching, shy teaching, (Shakuri) social education, preschool education in a new way conduct, reform (Haji Muin) etc. were developed by Jadid educators.

The views of Haji Muin, one of the enlightened scholars who introduced innovations in such an education system and contributed to the comprehensive growth of students, are important in the study of modern enlighteners.

Haji Muin was born on March 19, 1883 in the Ruhabad district of Samarkand. He was educated in the old school. He was educated at the madrasa by Saidahmad Wasli. In his article "Vasliy" he describes his first teacher as: "Vasliy is one of the true scholars who came to the fore in the early twentieth century and began to support and advocate the Jadid schools of thought." Wasli had a great influence on Haji Mu'in's development as a religious and secular scholar.

Haji Muin, like other modern enlighteners, was an independent learner of Russian and European culture. In 1901 he began teaching. In 1903, he even opened a new school at his own expense in the Khoja Nisbatdor mahalla of Samarkand. In 1908 he published an alphabet for this school called "Rahnomai savod". In 1913 he began working for Behbudi's newspaper "Samarkand" and magazine "Oyna". In 1914, he opened a private "Jadid" school in his home under the name "Tarbiyat".

In 1903 he met Mahmudhoja Behbudi and became a worthy student for the rest of his life. In 1909, Abdurauf became friends with Fitrat. These three figures, Wasli, Behbudi, and Fitrat, had a great influence on Haji Mu'in's becoming a socially active and mature pedagogue.

Haji Muin was fluent in Turkish, Persian-Tajik, Arabic and Russian. This situation played an important role in his development as a social educator. He was one of the most thoughtful educators of social education among the Jadid enlighteners. According to him, the happiness of the nation is in solving social problems. He writes: "As long as a person who wants to protect his life and provide for himself in the world has to follow the laws of nature and living conditions, he will live in a free and prosperous society. It also depends on the performance of tasks in public life. So, the following conclusions can be drawn from this idea:

- it is possible to solve the social problems of the nation (society) by social education of the individual;
- social upbringing of the person is carried out according to the laws of nature and real social conditions;
- on the basis of social education, a person is directed to live a happy life.

Such a view was important for society in the first quarter of the twentieth century. It should be noted that the priority is to follow the secular principle of education.

Haji Muin remained in his opinion on the issue of relying on the principle of secularism in social education until the end of his life. He did not change his mind when he was unjustly imprisoned as an "enemy of the people." An analysis of the educator's work leads to the conclusion that social education is a necessity for the development of society and should be carried out on a large scale.

### **3. Conclusion**

Haji Muin recommends the following in order to establish the necessary level of social education:

1. Family reform. Strict adherence to the voluntariness and legality of marriage; put an end to extravagance in weddings, marriages and condolences; It is important to pay special attention to the upbringing of children in the family, not only boys but also girls. In his views on family upbringing, we must not make mistakes in education, we must be equally responsible for the education of men and girls, so that in the future we can grow happy (happy) families. emphasizes about.

2. Establishment of kindergartens. At the same time, as in developed countries, it is important to turn the best housing into kindergartens and provide them with a high level of education.

3. Expansion of educational institutions. To this end, it is necessary to increase the number of new schools, to open folk medicine schools, to establish girls' schools, to attach Muslim teachers to them, to teach and prepare them for life in addition to reading and writing, to organize various vocational training courses. to spend 10-15 years as an apprentice in the service of his master when he became an apprentice to learn a trade, and could only become an independent master on his own when his master allowed it. That would be a long time for young people to live. That is why it is important to open vocational schools. At the same time, it is advisable to organize teacher training, because it is emphasized that teachers need to be self-taught in order to educate men and women.

4. Strengthen the press. It is important to pay attention to the publication of daily newspapers, magazines and posters, and through them to "open the eyes of the people." Of course, the Jadids need special services and a share in this.

5. Learn from the leaders of the time. In this regard, our teacher describes the famous people of his time, such as Behbudi, Vasli, Shakir Mukhtori.

6. Reform social evils. It is important to pay attention to the elimination of such moral evils as wealth, hunger, bribery, laziness, ignorance, betrayal, greed. Thus, in his time, he dreamed of a large-scale social education. Thus,

Haji Muin had his own views on social education. It is noteworthy that this view has not lost its relevance today. Because his goal was to "save people from social ills."

In conclusion, it should be noted that the policies pursued by the Jadids were bold steps of their time. Although their courage was brutally suppressed, it encouraged them to open their eyes to the strata of the time and to take a bold step on the path of enlightenment.

It is necessary to study in the process of continuous education enlightened scientists who have introduced innovations into such an education system, who have contributed to the all-round growth of learners. At the same time in secondary special education, academic lyceums, vocational education and higher education it is important repeatedly to teach a number of Jadid scholars, their courage, their contribution to pedagogy, the schools they created, the legacy they left, the importance of the development of pedagogical thought, to instill in the hearts of students that we will always cherish the memory of our brave, fearless ancestors, and that we should be thankful that we live in such times.

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