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PEDAGOGICAL VIEWS OF MODERN ENLIGHTENERS IN EDUCATING THEIR STUDENTS IN THE FIELD OF PHILOLOGY

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Annotation: In the late 19th and early 20th centuries, the enlightened intellectuals, called "modernists", appeared on the stage of Turkestan history, deeply realizing that the progressive people of the society became illiteracy, poverty and ignorance as a result of the oppression of the country's people. have reached According to the Jadids, the only way to get rid of these evils was to enlighten the people. I.A. Karimov in his work "There is no future without historical memory" analyzed the social and political processes that took place in Turkestan at the beginning of the 20th century and said, "Remember the events that happened in Turkestan at the beginning of our century. Why did those factors make the enlightenment movement stronger than ever in this country? After all, it was possible to wake up the giant, who had fallen into the tsarist Russia's complexities and completely declined, and to open the eyes of the people only through enlightenment. Enlightenment has not lost its importance for us even today, and it will not." information provided.

Key words: Moral rule, education, Turkish culture or morality, thought education, perfect person, pedagogy, humanism, moral education.

The main idea of the Jadidism movement was first manifested in the form of action in the field of culture, and they called for the fight for the development of social life, the development of Turkish languages, the formation and enrichment of the literature of these languages, the deeper assimilation of secular sciences, the use of scientific achievements, and the fight for the problems of equality between women and men. Jadids, who were the leading representatives of their time, came to the field with the idea of achieving national development by spreading knowledge and enlightenment, and fundamentally reforming the field of education in extremely difficult and difficult conditions. For this purpose, they established schools and theaters, publishing houses and libraries, newspapers and magazines at their own expense, and sent talented young people to study abroad. These noble initiatives and actions of theirs resonated strongly in the life of the society and became a powerful wave. I think that in our region, which was the site of two great renaissances in history, the third renaissance could be realized by our ancestors. Unfortunately, the authoritarian regime did not allow them to fully realize their noble ideas and practical actions. While we are building a free civil society and a legal democratic state in our country today, we rely on the humanistic views of our ancestors and draw spiritual strength from their legacy. Great work is being done in our country to perpetuate the memory of our ancestors who suffered political repression during the authoritarian regime. August 31 is widely celebrated as the Day of Remembrance of Repression Victims. The "Martyrs' Memorial" memorial complex, the State Museum of the Memory of the Victims of Repression and its regional departments are operating. Many scientific studies, art works, and films are being created on the history

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of the Jadidism movement. Memorial complexes, educational institutions, museums, parks and avenues named after our great enlighteners are being built. Over the past three years, the names of more than four hundred compatriots who were victims of repression have been acquitted by the Supreme Court of Uzbekistan. It is particularly noteworthy that the majority of them are representatives of the Jadidist movement. Dear friends! We have made it a strategic task to create a new Renaissance foundation in our country in order to realize the sacred dreams of our enlightened grandfathers.

Human dignity and education is not a personal matter, it is a social work of importance to the state and society. His dignity, the perspective of the Motherland and the fate of the nation are also related to him and his upbringing. In the words of Abdulla Awlani, "Education is for us either life or death, salvation or destruction, happiness or disaster." As every citizen of the society stands on the threshold of the 21st century, it is natural for him to try to evaluate the value of the past years and define various aspects of his future life. In particular, those working in the field of education are no exception. Today, the interest and attention to the application of pedagogical technologies in the educational process is increasing day by day, one of the reasons for this is that, until now, in traditional education, students were focused only on acquiring ready-made knowledge. , modern technologies teach them to search for the acquired knowledge by themselves, to study and analyze independently, and even to draw their own conclusions. In this process, the teacher creates conditions for the development of the personality, learning and upbringing, and thus the listener takes the main place in the educational process.

Education is "a matter of life or death, salvation, destruction, loyalty, or disaster." These words of Jadid are still used in Uzbek society with their own reins in every field. Including, as our first President Islam Abdug'aniyevich Karimov pointed out, these words of our great thinker grandfather are our nation at the beginning of our century. As much as it was important and relevant for us, it is even more important and relevant for us now." In recent years, our Honorable President Shavkat Mirziyoyev has paid special attention to the education of young people, and we should raise our children ourselves without leaving them in the hands of others. "For this, we need to talk more with young people, listen to their hearts, and give practical help to solve problems," he said. The President of the Republic of Uzbekistan, Abdulla Avloni, who has been perfected for centuries in the implementation of these tasks, is now putting before pedagogues the idea that education is a matter of "life or death, salvation, destruction, loyalty or disaster". Currently, this idea is considered as the main issue in every field. This is another important issue that always comes to mind - it is related to the manners, behavior and, in a word, worldview of our youth. Today, times are changing rapidly. Those who feel these changes more than anyone else are the youth. May the youth be in harmony with the demands of their time. But at the same time, let them not forget their own identity. Let the call of who we are and what kind of great people we are, always resonate in their hearts and encourage them to stay true to themselves. What will we achieve this at the expense of? Of course, relying on education, high pedagogical views and the rich heritage of our ancestors.

According to historical sources, the members of the Jadidist movement lost their way back. They began their activities with simple enlightenment and narrow culturalization, and eventually this

movement became a powerful political force, setting itself the task of restructuring society and its governance. Jadids supported the system of national statehood and tried to build it, fought for a single independent Turkestan, and thereby laid the foundation for the idea of national independence. They encouraged the East to wake up and move, to restore freedom, national pride, and restore all values that had been forgotten under the pressure of the colonial system, its great ancestors, its rich culture. The Jadidlar doctrine is a progressive doctrine of its time, and it was able to attract not only progressive individuals, but also progressive thinking youth and all progressive intellectuals. In the struggle of the Jadids for the independence of Turkestan, the following areas were mainly prioritized: expansion of the network of new method schools; sending talented young people to study abroad; creation of various educational societies and theater troupes; printing of newspapers and magazines; who intended to build a national democratic state in Turkestan by raising the socio-political consciousness of the people. Oriental education cannot be separated from education, and education cannot be separated from education. An important factor in the formation of spirituality is the education system of the country's youth, the relevance of which is proven by the following lines from the work "Turkish Gulistan or Morality" by Abdulla Avloni, one of the mature representatives of modernism: , it's a matter of either happiness or disaster", "Science is the life, leader and salvation of people" has not lost its importance even now.

Accordingly, the process of education of the young generation, including spiritual education, is important and relevant for our nation, and it has risen to the level of state policy. The necessity of fundamental reform of the educational system, which does not meet the requirements of the time, is proof of our opinion that it was established from the first days of our country's independence. According to representatives of the Jadid movement, including Abdulla Avloni, everyone should acquire knowledge, instill enlightenment in their hearts, and be adorned with good morals and spiritual qualities, which will ultimately lead to the recognition of the national identity, the achievement of perfect human qualities, and in a society where such individuals are perfected, the Motherland will prosper, the people will achieve happiness. Islam Karimov quotes the words of the great enlightener Makhmudhoja Behbudi in his work "High spirituality - an indomitable power" that "secular science and knowledge are necessary to survive in the world, the priceless nation will be trampled on by modern science and science", [3] and make the following conclusions: "Truly, if the current if we don't deeply master worldly science and technology, if we only brag about our history and the discoveries of our distant ancestors and live in love with them, if we don't preserve and enrich this unique heritage, if we don't make our own contribution to it, if we don't keep pace with the times, in the world arena of this it will be difficult for us to take a worthy place" it is not for nothing that he wrote.

At the beginning of the last century, literature was updated both in form and content because our enlightened ancestors emphasized that the nationality of a nation is its mother tongue and its literature created in this language. Abdulla Qadiri founded a truly modern novel genre, and Makhmudhoja Behbudi founded a theater drama. The traditional aruz has been replaced by a finger weight suitable for modern themes. The theme of love, which took a leading place in classical literature, gave way to the theme of enlightenment and national awakening. Abdulhamid Cholpon's famous slogan "If literature lives, the nation lives" echoed in the heart of the nation. Abdulla Qadiri tried to awaken the

national consciousness of the people through the novel "The Past Days", he spoke about the "dirtiest, darkest days of our history" [4] - the next "Khan times" that plunged the country into colonialism - terrible historical processes in the middle of the 19th century. He wanted to teach the people a lesson. In 1914, Abdulkhamid Sulayman's son Cholpon met Munavvargari Abdurashidkhanov and Ubaidulla Khojaev in Tashkent, changed his views and became a prominent representative of the national revival movement. He took an active role in the establishment of the autonomous government of Turkestan. After the end of the autonomy, he was engaged in literary, scientific and educational work in the "Scientific Council", "Chigatoy Gurungi", "Nashr Maarif" organizations and the "Turon" theater. He skilfully translated Alexander Pushkin's "Boghchasaroy Fountain" and Mikhail Lermontov's "Demon" into Uzbek, and created important life events by expressing them through the emotions and experiences of his lyrical characters. We are witness to the fact that Usman Nasir also made a great contribution to the development of the nation's enlightenment and spirituality.

As the wise children of our people, enlightened people were well aware of the socio-political situation prevailing in Turkestan during the colonial period, as well as the level of spiritual condition of the people. In order to achieve independence, they deeply realized the need to develop the general cultural level of the people at the level of the requirements and opportunities of the time, to invite the people to a new culture and enlightenment. They constantly encouraged the people to get acquainted with the culture, scientific and technical achievements, and best practices of European countries. Enlightenment people were the first to understand that an educated, cultured, spiritual nation and people become a great social force. "Gradually, the Enlightenment grew into Jadidism, and it began to advance political issues to a certain extent. The issues of new education, new school, new education, its management, cultural promotion, organization have been raised to the main place. Based on the news, ideas different from Russian and old education were put forward, they were widely promoted through the local press and various books. This was one of the manifestations of raising people's awareness of independence against colonialism in culture, striving to improve their situation".

Uzbek education and culture of the 20th century, moreover, today's independence thinking, probably owes a debt to these moderns. They founded the new school in Turkestan, which became famous with the names "Usuli Jadid" and "Usuli Saviya". They were the first to put forward the idea of a modern higher school, organized dozens of societies and associations, and with their help, they managed to send many young people to study in developed European countries. They are the ones who laid the first brick of the Uzbek theater and started the publishing press. Jadids opened schools at their own expense, prepared the young generation for independence, through poems and articles, plays, they helped to form national consciousness, national pride and At the top of the modernist movements that arose in Turkestan in the late 19th and early 20th centuries were Mahmudhoja Behbudi, Abdurauf Fitrat, Abdulhamid Cholpon, Munavvar Qori Abdurashidkhanov, Abdulla Avloni, Abdulla Qadiri, Co'fizoda, Hamza, Sadridin. Dozens of devoted children of our people, poets, writers, state and political figures like Ainiy and Tavallo were there. he donated the income to "usuli jadid" schools in Samarkand, Ko'kan, Namangan, Tashkent, Kattakorgan and other cities, for these schools he created "General Geography" ("General Geography for short" rofiya), "Madkhali geokhrofiya umra-qiy"

("Introduction to Ahli's geography"), "Mukhtasari geokhrofiyai Rusiy" ("Brief geography of Russia"), "Kitabul aftol" He created the textbooks ("Children's Letter"), "Mukhtasari tarikhi Islam" ("A Brief History of Islam"), "Amaliyati Islam" and "New Account" and opened a printing press with his own funds and printed textbooks and manuals for schools for free. distributes. The main funds for the first Muslim library and reading room in Samarkand came from his account.

In order to deepen the philosophical interpretation of the spirituality of the individual, the history of the nation, customs and traditions, the spiritual heritage, cultural treasures, old historical monuments, which are inextricably connected with the vital values, serve as the main criterion. We came to the conclusion that the importance of the activities of the representatives deserves special recognition. It is known that the movement of Jadids, whose activities are not only political, but also aimed at improving education and upbringing, spiritual and educational reform of Turkestan, and raising a mature generation, is played an important role in the history of the peoples of the country. In fact, the word jadid (Arabic "jadid" - new) means renewal and is a socio-political and educational movement, which consists of applying new modern school, printing press, methods of national development to the society, the general name of the supporters of this trend.

At the end of the 19th century and the first quarter of the 20th century, Jadidism was formed as a national ideology of the national liberation movement in Turkestan, as an idea of national independence and enlightenment of the peoples of the country. Behbudi, Fitrat, Cholpon, Munavvar Qori, Abdulla Avloniy, the progressive representatives of the Jadidism movement, which became famous for the ideas of enlightenment in the 19th century and developed at the beginning of the 20th century, became stronger in their work and activity. Jadids put forward the idea of unifying the peoples of Turkestan and fighting for the national independence of the whole country. Turkestan Jadids carried out huge cultural works in order to raise the social-political, cultural-educational life, consciousness level of the local population of Turkestan, including the growing youth, who fell into a backward situation due to the tyranny of the tsarist government. As Mahmudhoja Behbudi noted, "In every country, as the youth of that country are starting to take the initiative and take the initiative for the instrument of reform and culture, our school, which is located at the door of culture in Turkestan, is the harbinger of renaissance and reform from the beginning." "The national press, the movement of brave young people came into being in the shadow of the guardians of education." The doctrine of the ancients was the true doctrine of its time.

Because he can lead not only progressive people, but also thinking young people. Jadids emphasized that young adults should grow up to become fighters for the future and development of Turkestan, and they emphasize that they will get rid of all kinds of evils by doing so. In order to raise healthy children, they emphasized that they should be knowledgeable, enlightened, and most importantly, parents should help their children acquire modern sciences in time. Munavvarqori Abdurashidkhanov spoke about the responsibility of parents in the education and upbringing of a child, and emphasized that there are those who try their best to make their child enlightened. Jadids emphasized that parents are involved in the education of their children and prepare them for schools

and madrasas. After studying and graduating from schools and madrasas, young people should improve their knowledge in educational institutions of developed countries and acquire modern sciences. During the old regime, we did not know our history. In a word, it was a time when we cried not for our stomachs, but for our values. Self-awareness means knowing our history, our thousand-year-old traditions. If every person knows the past, he will never repeat the same mistake. Remember, once upon a time, during the communist ideology, it was impossible to even go to a funeral, let alone develop national customs and traditions. Look, what a hard time it was! If we explain this truth to our children, if we arm ourselves with history and truth, we will set our lives on the right path, and its exact destinations will be clear to everyone, give strength to our whole nation is working. It means a free, liberated, peaceful and stable, prosperous and prosperous life. The old people also paid special attention to the idea that it is necessary to pay special attention to the education of the young generation at school. Because the moderns look at the young generation as those who fought for freedom, independence, and the future and development of the Motherland.

That is why they pay special attention to the issue of children and the fate of the Motherland. It should be noted that through their schools, the Jadids tried to instill in the young generation not only the national spirit, but also universal values, internationalism, prosperity and beauty of the Motherland. It is not just a school for the education of children and youth, but they have learned that they should independently get acquainted with the events of the time and the world, be aware of the state of the nation and the Motherland, and daily life. In conclusion, it can be said that Jadidism served as the main factor in the national, cultural and social awakening and development of the youth of Turkestan. In their articles and works, the moderns showed the ways to solve the current issues of the time, the problems of life in a socio-political, cultural and spiritual way. It invites young people to study, to engage in the process of acquiring knowledge and production, to raise their cultural and spiritual level. In the desire to bring the achievements of world development to Turkestan, they believed that mature scientists who will serve the Motherland, modern scholars, specialists of the fields of industry and agriculture, cultural figures will grow up, and they will make the country prosperous and prosperous. Modern ideas about protecting the interests of young people and creating appropriate opportunities for them to occupy a worthy place in society and the state are reflected in today's New Uzbekistan.

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