

## Educational issues in the works of enlightened intellectuals

Abrorxonova K.A<sup>1</sup>, Raxmatova F.A<sup>2</sup>, Mamadjonova D.B<sup>3</sup>

<sup>1</sup>Tashkent State Pedagogical University named after Nizami Head of the Department of Pedagogy of Primary Education, PhD

<sup>2</sup>Jizzakh State Pedagogical Institute, PhD. Head of the Department of Theory of Pedagogical Education 2

<sup>3</sup>Tashkent State Pedagogical University Masters

### ABSTRACT

The article reveals the issue of education, which has become a need for society, and the pedagogical significance of the way of life and scientific heritage of our Jadid intellectuals who contributed to it.

### Keywords

enlightenment, education, pedagogy, enlightenment, society, scientific heritage, textbook, jadidism, spiritual freedom, freedom, types of education, perfect personality, patriotism.

Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020

### Introduction

The role of science and enlightened educators who have worked hard in the comprehensive development of our society is invaluable. In the history of the development of the culture of our people, the development of pedagogical ideas, including the improvement of the content and form of teaching aids created by them, plays an important role, without which it is impossible to clearly imagine cultural and educational development. Among the various periods, the pedagogy of the Jadid period is distinguished by its pedagogical and psychological features, diversity, versatility, creativity. In-depth study of educational issues in the works of our scientists, who introduced a new ideology of enlightenment for a complex political situation, is a requirement of today. Deeply aware of this responsibility, President Shavkat Mirziyoyev recalled the long history of the Renaissance in his speeches at the event dedicated to the Day of Teachers and Coaches on October 1, 2020. "Like many intellectuals, I always think with one wish: the Third Renaissance in our country could have been carried out by our enlightened modern ancestors in the twentieth century. After all, these selfless and passionate people have devoted their entire lives to the idea of national awakening, mobilizing all their forces and capabilities to bring the country out of ignorance and backwardness, to save our nation from the swamp of ignorance. In the process, they also sacrificed their dear lives. They considered the hadith, "There is no salvation except knowledge, and there can be no salvation," to be a vital belief. They believed that national independence, development and prosperity could be achieved, first of all, through enlightenment, secular and religious knowledge, and deep mastery of modern sciences. During this period, Abdulla Avloni, Mahmudhoja Behbudi, Munavvarqori Abdurashidkhonov, Ubaydulla Khojaev, Abdurauf Fitrat, Ibrat domla, Abdulhamid Cholpon, Abdulla Qodiri, Ashurali Zahiri, Haji Muin and hundreds of other great people were at the forefront of the national awakening and nationalism movement. In addition to new method schools, they established newspapers and magazines, publishing and libraries, and theaters aimed at changing people's worldviews and lifestyles. Unfortunately, the current

situation and the social system did not allow us to achieve the noble goals set by our modern ancestors. The devotees of enlightenment were slandered by various ignorant people of that time. First the Tsarist government, then the Soviet government, brutally persecuted and repressed them. Thus, the national awakening and development movement has become a dream for our people. The scientific, educational, literary and artistic heritage of the Jadids, who sacrificed their lives for the freedom of our homeland and the happiness of our people, is of great importance to us today. Abdulla Avloni, Mahmudkhoja Behbudi and Munavvarqori Abdurashidkhonov were awarded the Order of Merit for their selfless devotion to the independence of our Motherland, freedom and liberty, prosperity and well-being of our people. I want to say with pleasure. "[1] It was an important step for our people to re-understand the importance of studying the heritage of our ancestors who dedicated their lives to sharing knowledge. Below we consider the pedagogical significance of the Jadids and their reforms and their scientific heritage.

In the late 19th and early 20th centuries, the Jadid movement, which was an integral part of the socio-political enlightenment movement that played an important role in the life of the Turkestan region and adjacent territories, emerged in Crimea under the leadership of Ismailbek Gasprinsky. Mahmudhoja Behbudi from Samarkand played an important role in the emergence of the Jadid movement in Turkestan. In Tashkent, Munavvarqori Abdurashidkhonov, Abdulla Avloni, Ubaydulla Asadullojaev (Ubaydulla Khojaev), Toshpulatbek Norbotabekov were at the forefront of this movement.

The Jadids reformed the teaching methods and programs of the Muslim schools and opened new method (jadid) schools. In 1900, a new methodical school founded by Munavvarqori was opened in Tashkent. It was later transformed into a model school, which had upper grades such as grades 5-6. Munavvarqori's textbooks such as "Adibi avval", "Adibi soniy" (1907), Abdulla Avloni's "The First Teacher" (1910), "The Second Teacher" (1912) were published. During the Jadid movement, their own press was formed. The Jadids in Tashkent in 1905-06 "Taraqqiy" (editor - Ismail Obidi), "Khurshid" (editor - Munavvarqori), in 1907-08 "Shuhrat" (editor - Abdulla Avloni), "Osiyo" (editor - Ahmadjon

Bektemirov), "Tujjor" (editor - Saidkarimboy Saidzimboy oglu), in 1913 "Sadoyi Turkiston" (editor - Ubaydulla Khodjaev), in 1917-18 "Najot" (editor - Munavvarqori), "Kengash" (editors - Ahmad Zakiy Validi and Munavvarqori), "Turon" (editor - Muhammad Amin Afandizoda, Abdulla Avloni), "Great Turkestan" (editor - Kabir Bakirov), "Shorai Islam" (editor - Abdulla Battol), "Turkish word" (editor - Temurbek Khudoyorkhanov), "Turkish people" (editorial board) and in 1915 published the magazine "Al-Islah" (editor - Abdurahman Sadiq oglu). During this period, the Jadids were also seen as a socio-political force.

Tashkent progressives also played an important role in the new phase of the Jadid movement, which began in 1917. On March 14, 1917, on the basis of the Turon Association, the Shurai Islamiya Society (organization) (founders Munavvarqori, Abduvahidqori, Ubaydulla Khodjaev) was established. The program of the society was written by Munavvarqori. In Tashkent, such organizations as "Shorai Islamiya", "Turon", "Shurai Ulamo", "Union of Muslims" began to operate. The opening of the first higher education institution in Turkestan - Turkestan People's University (now the National University of Uzbekistan) in Tashkent in 1918 is also connected with the activities of the Jadids. In 1919, at the initiative of the Jadids, the National (Old City) branch of the Turkestan People's Conservatory was established in the Old City of Tashkent. [2]

In 2009, enlighteners such as Behbudi, Abdulla Avloni, Abdurauf Fitrat, Sadridin Aini, Elbek, Abdukadir Shakuri, Siddiqi, Hamza Hakimzoda Niyazi were active in the creation of textbooks and textbooks. In addition to opening new method schools, they created textbooks for these schools. Textbooks written by them

In contrast to the textbooks of madrassas and schools, they are based on the principles of textbook creation, the textbook serves a specific methodological purpose, is visual, appropriate to the age and worldview of students the need was followed by TB. Literacy of new method schools

With the introduction of the sound-letter method into the teaching period, the hijja method began to experience a crisis. Opening of Russian-style and new method schools the depletion of schools and the introduction of new teaching methods in them led to the acceleration of educational reform. The curriculum in the new method schools included reading, writing, arithmetic, nature, history, and geography in Turkish or Persian. Based on this curriculum, students gained a relatively wide range of knowledge. Abdulla Avloni (1878-1934), a teacher at one of the madrasas in Tashkent, taught children aloud and wrote age-appropriate textbooks at the school he opened in Mirabad, then Degrez mahalla in Tashkent. His textbook "The First Teacher" [3] was a valuable contribution to primary education. In S. Mirvaliev's "Uzbek writers" Abdulla Avloni writes that in 1913 he wrote a textbook "History". But we could not find this textbook in the State Archives of Uzbekistan and in the collection of rare books of libraries.

The great enlightener from 1908-1909 was a textbook in those times and

took into account the great need for textbooks and began to create textbooks. He published a number of textbooks and manuals, including 1911

"The First Teacher", "The Second Teacher" in 1912, "Turkish Gulistan or Morality" in 1913, 4 volumes in 1909-1915 "Literature or

national poems », « School flower garden » in 1915, « Song of laborers » in 1917 and « Literature » for 7th grade students in 1933

chrestomathy » are among them. In the textbooks of the educator, national pride, national feeling, national pride are clearly visible. Abdulla Avloni is creative, relying on nationalism in his textbooks

looking for new forms, styles and tools of research, reading and teaching

finding is one of the most important qualities of a teacher. His

textbooks play an important role in the history of Uzbek national didactics. U

follows the method of going from simple to complex in their textbooks, reading

pays attention to the material in simple language, light, interesting,

takes into account the age characteristics of children when choosing a text. Another positive feature of the textbooks created by the teacher is that most of them contain examples of folklore, proverbs and riddles. The textbooks are aimed at educating young people to be polite, friendly and honest. Therefore, a number of his textbooks are an example of the unique spiritual and pedagogical heritage of our ancestors, the traditions and customs of the Uzbek people, the historical experience in the field of textbook creation.

Abdulla Avloni's textbook "The Second Teacher" is a direct continuation of the textbook "The First Teacher" and reads "Teaching after the alphabet

for" is a reading book that contains ethical stories. Stories most of them are prose, all of which were written using children's masterpieces of folklore. Moral parenting in stories

it is written that we will meet such advice as respect, honest work, being knowledgeable. It contains simple, didactic moral and enlightenment stories and poems for children. The textbook is divided into 40-hour lessons, in which students develop oral skills, work of art.

memorize, expressive and effective reading skills

attention has been paid. Another aspect of Abdulla Avloni's textbooks is that they are based on the path from practice to theory.

A. Avloni acknowledges the unity of education, noting that "although there is a slight difference between lesson and upbringing, the two are inseparable, the body of one is like a body with a soul enriched with the other." At the same time, he urges young people to be loyal to their mother tongue, saying, "Losing the national language is losing the spirit of the nation." Ma'rifatparvar's textbook "Turkish Gulistan or Morality" [4] was written in 1913 and published for the second time in 1917. The textbook consists of 97 pages and on the first page there is a book "Asari Abdulla Avloni. Turkish gulistan or morality. 1917. Tashkent. Tip.lit. "Par.Sots.revoluyuts." words are recorded. It can be seen that the second edition of the textbook was published by the Socialist Revolutionary Party. The textbook was first

published in the Russian alphabet in 1917 by M. Makhsumov. L. Khalilov compares the texts with the original and gives a special dictionary of difficult words encountered in the play. This work is inextricably linked with other pedagogical works of the author in terms of content, it has an educational and moral character. Abdullah Avloni introduced the subject of moral education in primary school through the textbook "Turkish Gulistan or Morality". Like a number of textbooks and manuals written by the author for a number of schoolchildren, this textbook is inextricably linked to other textbooks in terms of content. This textbook is a masterpiece that serves to educate the younger generation. According to scholars M.Makhsumov and L.Khalilov, Asar Kaykovus's "Nightmare", Yusuf Khos Hajib's "Qutadg'u bilig", Nosir Khusrav's "Saodatnoma", Sa'di's "Gulistan", "Boston", A.Jami's "Bahoriston", Alisher Navoi's "Mahbulul Qulub is a unique work of the type, such as Ahmad Donish's Admonition to the Sons. They go on to say that such a work was first created in the Uzbek language in the early twentieth century by Abdullah Avloni and applied to the educational process [5].

The great master's knowledge of several foreign languages was the basis for the creation of a textbook such as "Turkish Gulistan or Morality", and he was able to use the experience of foreign scholars. This textbook of the pedagogue consists of 64 large and small chapters, each chapter is devoted to educational issues. In compiling this textbook, the author effectively used the national traditions of the Uzbek people, the materials of folklore. As the name of the textbook suggests, it refers to people's manners, attitudes, and behaviors. The educator divides people into 2 groups in terms of behavior, i.e., people with good behavior and people with bad behavior. By describing people belonging to both groups, good-natured people display positive qualities such as perseverance, gentleness, diligence, obedience, courage, contentment, knowledge, patience, hilm, discipline, scale lust, while bad-tempered people show anger,

ignorance, depravity, and the like. In the textbook, in the texts "good behavior", "bad behavior", each type of behavior is discussed separately. The author pays great attention to the upbringing of children in the textbook. According to Abdullah Avloni, a child's development is influenced by three factors: the social environment, the family environment, and the friends and siblings around him. It should be noted that modern science, based on this idea of the enlightener, scientifically substantiates the influence of the child on the development of a well-rounded person: family, social environment, school and society. He emphasizes the importance of four things in the upbringing of a child, emphasizing that they are inextricably linked and complementary. They are as follows

consists of:

1. The age of education.
2. Physical training.
3. Thought education.
4. Moral education. [6]

The enlightened educator demonstrates the responsibilities of parents and teachers through these issues. For example, it imposes the physical education of the child on the parent and the development of the mental upbringing on the teacher. In this textbook, Abdullah Avloni places education

in the first chapter, morals in the following chapters, and also focuses on cleanliness, tidiness, physical and labor education. The author argues that only a healthy child has a thirst for knowledge, but at the same time his patience is a beautiful quality. As mentioned above, the author has effectively used in the textbook examples of folklore, thinkers of the East, the heritage of ancestors. For example, in his book he draws on the ideas of Socrates, Plato, Aristotle, Ibn Sina, giving examples from their activities. In "Turkish Gulistan or Morality", Abdullah Avloni also reflects on patience, patriotism, freedom of conscience, chastity and modesty, loyalty and betrayal, gossip and enmity, and explains to children that these qualities determine a person's moral image. Speaking of human qualities, the educator says, "success can only be achieved through effort and hard work". The author also pays great attention to the issue of language in the textbook. He considers his mother tongue superior to all other languages. The educator emphasizes the importance for children to learn not only their native language, but also Russian. Abdullah Avloni created textbooks not only secular but also religious. One of such textbooks is "A Brief History The Prophet and the History of Islam. The textbook was published in 1913 in Tashkent, Ilin printing house. As the name suggests, the textbook is a book about the history of Islam, the virtues of the prophets. The textbook is intended for second-graders of Jadid schools and has been taught since 1900. The textbook gives a brief account of the emergence and development of Islam, the Qur'an, the descent of the Prophet Adam, etc., the prophets, saints and prophets before Muhammad, their way of life and history.

We had many scholars like Abdullah Avloni. In particular, he is associated with the name of the great scientist Alikhantora Soguni, a patriot, a perfect man who lived in the twentieth century, a master of many sciences, and his teachings on patriotism and the development of the motherland are of great importance in the field of education. Alikhantora Shokirkhoja ogli (pseudonym Soguniy; 1885. 21.3, Tokmak -1976.28.2, Tashkent) - religious and public figure, scholar. He studied in Arabia (Madinah) and Bukhara madrassas. The tsar was persecuted by the secret police for opposing the tsarist administration's policy of recruiting natives. After the brutal suppression of the 1916 uprising, he went to Kashgar (China) as a political immigrant, then to East Turkestan (Gulja). He was arrested by Chinese authorities in 1937 and sentenced to life in prison for promoting the ideas of freedom among the public. He was released in 1941 as a result of a judicial review. On November 12, 1944, the Republic of East Turkestan was proclaimed. Elected Chairman of the Provisional Revolutionary Government. The National Army took the initiative and was appointed commander of it. In June 1946, A. was secretly taken out of Gulja by Soviet spies. He lived in Tashkent until the end of his life. Soguni worked diligently to preserve historical architectural monuments and ancient manuscripts. He was buried in Sheikh Zayniddin Bobo Cemetery in Tashkent.

After the independence of Uzbekistan, in order to perpetuate the memory of Soguni, a high school in Yakkasaray district of Tashkent, a mahalla in Chilanzar district, a street in Shayhantahur district were named after him. The translation of Ahmad Donish's Navodir-ul Vaqoe and Darveshali

Changi's Musiqa Risolasi into Uzbek was the prelude to the great contribution made to the preservation of the native culture of Turkestan. It is clear from this that Soguni was not only a powerful allomag, but also a brilliant historical figure.

Soguni had his own style of reading and method of learning. Only practice in the morning, not to saturate the stomach while preparing for lessons, to discuss and debate with high-level students on difficult topics to find out the truth, to assess teachers based on their spiritual purity, depth of knowledge and objectivity in teaching, loyalty to teachers, not fully understanding a lesson not to move on to the next, and similar demands were, according to Soguni, one of the rules of this style.

Sogdian religious science had a great deal of knowledge in the field of theology. In particular, after the publication of "History of Muhammad" (1991), he became famous not only in our country, but in the entire Islamic world. At the same time, Alikhantora Soguni was a sharp-witted man, a brilliant scholar of history, especially Islamic history and the history of Turkestan. Among the great scientific heritage written by Alikhantora Soguni, the historical work "Sorrow of Turkestan" has a special place. In this play, Soguni expresses his deep thoughts about his beliefs, worldview, ideas, appeals to the people, lessons of our history, dictatorial regime and independence, based on the memories of his youth and maturity. The main reasons for the fact that our country and nation have been in the hands of invaders and colonial oppression for more than a hundred years are the disunity in Turkestan, the enemies of science and culture who do not understand religion, the country's defense is neglected. Soguni lamented the lack of attention paid to the study and teaching of the sciences. "Why did the people of Turkestan sink into such a swamp of ignorance in the following centuries? The main reason for this was that the enemies of science and culture, who did not understand the basics of religion, were in power. By declaring themselves the patrons of religion, they deprived the people of the light of enlightenment and completely distanced themselves from modern scientific sciences. They did not communicate with foreign countries, did not pay any attention to reading and teaching. Therefore, the people of Turkestan did not have the opportunity to wake up, open their minds and take advantage of the existing conditions. The crisis of the state is the cause of the ignorance of the nation. It is clear from the above that the leaders of that time, who misinterpreted our religion, did not promote science and culture in society, forbade modern science, kept the people away from enlightenment, did not interact with developed countries and did not follow their experience. .

"Accordingly, let the children of the Motherland remember the future ahead of us, wholeheartedly embark on the study of modern science, and stick their teeth in the preparation of a defense force for the conquest of their Motherland by an honest heritage."

Alikhantora Soguni said that in addition to thorough study of science, mastery of modern techniques and technologies, raising the national consciousness of the people, preserving their native language, raising literature is a necessary factor that protects the nation from being swallowed up: "Modern education, understanding It is impossible for our children to benefit us, our people, if there is no national feeling. Perhaps

they will be a weapon to cut and dry our roots in the hand of the beast, as if we had taken out the ax of the ax. In that case, it will be dug deep to bury the people of the homeland at the hands of the sons of the homeland, who are expected of them." [6]

Nostalgia considers the national language to be the main link of national feeling. The nation believed that if the value of the mother tongue was high, if it had a high status in the world, the national feeling would be preserved, and the loss of the mother tongue would be the loss of the national feeling.

"Ham Even if we are separated from our national power for now, we can save ourselves from being swallowed up by our enemies in the future if we can preserve it without separating it from our national feeling. Now the first condition of the questions posed to achieve this goal is the question of language. If we expand our language literature, increase its value and bring it to the level of other cultural languages, then our nation, our national feelings will be constantly growing and preserved. If this is not the case, but on the contrary, if they do not pay attention to it without appreciating their mother tongue, then they will soon say goodbye and be separated from their language forever. Thus, separation from one's mother tongue is the result of losing one's national feelings. " And in another statement, "Since then, our school children have not been well-versed in the ways of Islam because of their lack of religious upbringing. Accordingly, even if the religious upbringing of the children of the Motherland is blocked, they should no longer be separated from the language upbringing in order to preserve their nationality. Because when a nation separates from its religion and becomes dry from its own language, it means that its nationality has been swallowed up and its life has become munkariz (crisis, crisis). he said.

"Just as it is obligatory for everyone to study religion, so it is obligatory for everyone to study modern science in order to save their government, homeland and nation," he said. . Because, if the wise fathers say, "Work is for those who know, the sword is for those who strike," then the people of the Motherland, especially our modern educated sons and daughters, will be able to do their job and take their rightful place. "

## References

- [1] uza.uz electronic site
- [2] Encyclopedia "Tashkent". T.: 2009.
- [3] Baratov M. From the history of the struggle for enlightenment in Uzbekistan.- T.: O'z SSR FA, 1961.- 95 p.
- [4] Bartold V.V. Kultura musulmanstva.- SPb.: Ogni, 1918.-112 p.
- [5] Munavvar Qori Abdurashidkhonov. From My Memories (Excerpts from the History of Jadidism) -T.: Sharq, 2001.-128 p.



- [6] Alikhon Tora Soguniy. "The Sorrow of Turkestan", T., 2012
- [7] Abdulla Avloni. Turkish Gulistan or ethics. – T .: Teacher, 1992. –160 p.
- [8] <https://uz.wikipedia>