

On The Contributions of Jadids to Uzbek Pedagogy

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Abstract: This article is dedicated to the Jadid movement and reveals their contribution to the development of our national spirituality and Uzbek literature. The ideas put forward by the Jadids and the educational criteria they created were also discussed.

Keywords: jadidism, enlightenment, pedagogy, literature, art.

Jadidism (Arabic: jadid - new) [1] entered the history of the Turkic countries - Turkestan, Caucasus, Crimea, Tatarstan in the late XIX and early XX centuries as an important socio-political, enlightenment movement. Through the analysis of special literature it was first established in the Crimea (80s of the XIX century), and in the 90s of this period it spread to Central Asian countries. The main idea of the Jadid movement was to fight for the development of social life, the development of Turkic languages, the formation and enrichment of literature in these languages, the deepening of secular knowledge, the use of science and the struggle for equality between women and men.

The first President of Uzbekistan Islam Karimov addressed the audience with speeches. In his works, he praised the work of our enlightened ancestors, who lived and created with the desire to see the nation at the level of developed nations of the world. They deeply understood that the problems of education and upbringing of the new generation in their time were only a dream, and changes in the development of society will not be easy, the achievement of great goals depends on the development of culture, enlightenment, science. Today we are witnessing that their personal interests, peace of mind, the interests of the people, the noble educational work carried out for the development of our country have left an indelible mark on the memory of generations.

Historical sources testify that the retreat in the members of the Jadid movement is a lost way back. They began their work with simple enlightenment and a narrow circle of civilizations, and eventually the movement became a powerful political force, setting itself the task of rebuilding society and its governance. The Jadids, as supporters of the national state system, tried to build it, fought for a single independent Turkestan, and thus laid the foundation for the idea of national independence. They urge the East to awaken and move, to restore freedom, to restore national pride, to restore all the values forgotten under the pressure of its great ancestors, rich culture and colonial regime.

The teachings of the Jadids were the progressive teachings of their time, and they were able to follow not only progressive individuals, but also progressive thinkers and all progressive intellectuals. In the struggle of the Jadids for the independence of Turkestan, the main directions were: expanding the network of new method schools; sending talented young people to study abroad; establishment of various educational societies and theater troupes; publishing newspapers and magazines; aimed at building a national democratic state in Turkestan by raising the socio-political consciousness of the people.

Oriental education is inseparable from upbringing, and upbringing is inseparable from education. An important factor in the formation of spirituality is the education system of the country's youth. , whether it is a matter of happiness or a matter of calamity" [2]. Accordingly, the process of educating the younger generation, including spiritual education, is very important and relevant for our nation, and it has risen to the level of public policy.

ISSN 2792-4025 (online), Published under Volume: 2 Issue: 5 in May-2022

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The need to radically reform the education system, which did not meet the requirements of the time, is a proof of our opinion that our country has been established since the early days of independence. Representatives of the Jadid movement, including Abdullah Avloni, believe that everyone should be educated, enlightened, adorned with good morals and spiritual qualities, which will ultimately lead to the recognition of national identity and the development of perfect human qualities. Thrives, the people prosper.

Islam Karimov quotes the great enlightener Mahmudkhoja Behbudi in his book "High spirituality is an invincible force" as saying: If we do not master secular science and technology at the time, if we only boast of our history, the discoveries of our distant ancestors and live in love with them, if we do not preserve, enrich and contribute to this unique heritage, if we do not keep pace with the times, It will be difficult for us to find a worthy place. "

At the beginning of the last century, literature was renewed in both form and content, as our enlightened Jadid ancestors emphasized that the nationhood of a nation is its mother tongue and literature created in that language. Abdullah Qadiri laid the foundation for a truly modern novel genre, and Mahmudkhoja Behbudi for theatrical drama. The traditional dream has been replaced by finger weights that fit modern themes.

The theme of love, which took a leading place in classical literature, gave way to the theme of enlightenment, the national awakening. Abdulhamid Cholpon's famous motto "If literature lives - the nation lives" resonated in the hearts of the nation. Abdullah Qadiri tried to awaken the national consciousness of the people through his novel "Last Days", "The Dirtyest, Darkest Days of Our History" [4] wanted to teach the people a lesson.

Abdulhamid Sulaymon oglu Cholpon met Munavvarqori Abdurashidkhonov and Ubaydulla Khodjaev in Tashkent in 1914, changed his views and became a representative of the national revival movement. He took an active part in the formation of the Turkestan Autonomous Government. After the end of the autonomy, he was engaged in literary, scientific and educational work at the Scientific Council, Chigatay Gurungi, Nashr Maorif and the Turon Theater. He skillfully translated Alexander Pushkin's "Garden Fountain" and Mikhail Lermontov's "Demon" into Uzbek, expressing important life events through the feelings and experiences of lyrical heroes.

Enlightenment, spirituality, and the Jadid movement, which later promoted the ideas of national independence, were the main criteria for deepening the philosophical interpretation of the spirituality of the individual. We have come to the conclusion that the importance of the activities of the representatives deserves special recognition.

Resume

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