

THE ROLE OF LOGICAL REASONING AND CRITICAL THINKING IN THE WORKS OF JADIDS

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Djadids played a crucial role in the development of education in Central Asia.

Djadids opened schools at their own expense, prepared the young generation for independence, tried to form national consciousness, instilled feelings of national pride through poems, articles, and stage works.

At the beginning of the 19th century, under the leadership of Abu Nasr Al Kursawi, advanced enlightened mudarrises raised the idea of reforming more than 200 madrasahs in Bukhara.

At the end of the 19th century and the beginning of the 20th century, as a result of the strengthening of Tsarist colonialism in Turkestan, the Djadidist movement began to rise in many cities and villages of Central Asia. This movement is aimed at the reconstruction of the socio-cultural life of the existing society. In this context, at the beginning of our century, Djadidism movement arose.

The following issues are expressed in the program of action of Djadids:

1. Establishment of new European-style schools taught in the mother tongue.
3. Developing a new Uzbek literary language, creating literature and theater.
4. Attracting women and girls to modern schools.
5. Struggle against oppression of local officials by tsarist rulers.

Djadidism first appeared in the Crimea by I. Gaspirali.

Gaspirali started "Usuli savtiya", a method that made a real revolution in the cultural life, school and education of the peoples of the East, the name of which went down in history.

On April 10, 1883, Gaspirali published the newspaper "Tarjimon (Interpreter)" and created the textbook "Children's Teacher".

In 1884, he began to teach 12 children with a new method, and in 40 days they learned to read and write. He specifically taught children of school age. The new method that should be followed in the school was based on the following criteria:

1. The number of children in the class should not exceed 30;
2. Admission of children to school in summer and early winter;
3. Each admission should not exceed one class regardless of how many there are;
4. Each teacher should have 3-4 classes;
5. For 7-9-year-old children, no more than five hours, after each lesson there should be a 10-minute break;
6. Rest on Fridays and holidays;
7. Having a vacation after ten months of study;

8. The lessons should be interesting;
9. Hitting and scolding children is not acceptable.

He explains the rules of teaching with "Usuli djadid" as follows:

1. It is difficult to teach the whole alphabet at once, but it is easy to teach three or five letters at the beginning.
2. Students should not start writing from the first lesson.
3. Lessons are divided into hours and parts.
4. A student should not move on to another lesson until they have mastered it.
5. When introducing letters, more information about them should be given.

It is shown that students should be tested every 6 months, transferred from class to class at the end of the year, and those who have not mastered should be left in the class.

At the top of the Djadid movements that arose in Turkestan at the end of the 19th century and the beginning of the 20th century, the leaders of our people such as Mahmudhoja Behbudi, Abdurauf Fitrat, Abdulhamid Ch'olpon, Munavvar Qori Abdurashidkhanov, Abdulla Avloni, Abdulla Qadiri and others, promoted education in Central Asia. They promoted moral behavior by performing didactic plays and printed booklets and newspapers. The works of some of them we will discuss below.

Although the above-mentioned Djadids did not study the capabilities of children of different ages explicitly, they promoted education through their works which were written taking into consideration the capabilities of children of different age groups.

Saidrasul Saidazizov is the innovator-teacher, and the author of "Ustodi avval" textbook which was widely used in many schools. The author of the alphabet takes into account the complexity of the Arabic script, the fact that the letters have different forms at the beginning, middle and end of the word, and starts teaching from the common letters that are written in the same way everywhere. This is important in the formation of learning and writing skills in young children. Most of the texts recommended for expressive reading in the alphabet textbook are stories created by the author himself, as well as moral and scientific texts taken from folklore and classic Uzbek literature. The children's aspect of the author's stories is that they contrast two different characters - goodness and badness, good and evil; goodness and virtue are glorified, and evil is condemned.

A deep acquaintance with the alphabet textbook shows that the author consistently followed the requirements of pedagogy and its integral part in the process of creating a textbook: topics and sentences used in stories develop from simple to complex. While in the alphabet part of the textbook, more simple compound sentences form the method of expression, in the next complex reading part, simple compound sentences and sometimes compound sentences are used. This method is of great importance in developing students' speech. S. Saidazizov attaches great importance to the conversation method in developing students' oral speech, and at the same time to the use of folk wisdom, proverbs and expressions that make the speech beautiful and impressive: more than 50 folk proverbs and expressions are presented in the work. This book was the first step in creating a national textbook.

The "Ustodi avval" alphabet was widely distributed throughout the country in the first editions.

Another djadid - Fitrat believes that building a new society must start with family reform. If the foundations of the family are not properly built, it will be impossible to reform society. Ultimately the fate of the country will depend on the state of the family. "The happiness and honor of every nation depends on its internal discipline and harmony. Peace and harmony rest on the discipline of the families of this nation. Where the family relationship is based on strong discipline, the country and the nation will be strong and great". In the "Child Education" chapter of the work, the author criticizes the superficial attitude of the people of his time towards child education with a simple and bright example: "We Turkestanis take better care of our property than our children. I am not saying that we love our donkeys and sheep more than our children. No, no, our children are dearer than our lives. They are the most beloved and dear to us. But against our luck, we have to admit that, despite so much love and affection, we educate our children less than our donkeys and sheep."¹⁴

Speaking about child education, Fitrat divides education into 3 stages in his work and mentions the responsible people who should be involved in child education at these stages:

1. From birth to 7 years of age, parents are responsible;
2. From 8-20 years old schools and madrasahs are in charge;
3. Then responsibility rests on the person himself for the rest of his life.

In the work "Family", the system of relations which creates a family environment "Physical education", "Mental education", "Moral education", "School", "Parental rights" has been developed. In the chapter "Physical Education" Fitrat highlighted the role of parents in a child's health and provided guidelines for the physical upbringing of the child as well as created the table of meals in 24 hours for mothers¹⁵.

In the chapter "Mental Education" Fitrat shares the mental examples related to logic and judgement: "There are three conditions for judgement. The first are two correct judgments, the second is order, and the third is the transition from two known judgments to the third correct decision. The first condition is proof, the second is the correctness of the opinion, and the third is the decision."¹⁶

To sum up, Fitrat states that it is the duty of parents to raise their children to become mature people, especially in three areas of education:

1. Physical education-health
2. Mental education-common sense.
3. Moral education which emphasizes the need to pay attention to moral purity.

Another enlightener-djadid – Abdulla Avloniy played a crucial role in the reform of education in Central Asia.

¹⁴ Abdurauf Fitrat. Tanlangan asarlar. Toshkent "Ma`naviyat". 2009. Pp. 300.

¹⁵ Abdurauf Fitrat. Tanlangan asarlar. Toshkent "Ma`naviyat". 2009. Pp. 269-283.

¹⁶ Abdurauf Fitrat. Tanlangan asarlar. Toshkent "Ma`naviyat". 2009. Pp. 285.

Abdulla Avloniy (1878-1934), believing in the future of his nation`s children, created textbooks and manuals for the new method Savtiya schools in order to raise the literacy in his country.

A.Avloniy divided child education into the following four sections:

1. Education period
2. Physical education
3. Thought education
4. Moral education

According to A.Avloniy, it is absolutely necessary and a sacred task to develop the ability to think in children and to regularly engage in this task. The power, beauty, breadth of a child`s mind depends on the education of the teacher. At the same time, Avloniy also emphasizes that education and upbringing are inextricably linked.

To sum up, djadids understood the importance of enhancing thinking capabilities of children from an early age and created the conditions for that in Central Asia.

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