

ON THE PEDAGOGICAL ACTIVITIES OF THE MODERN ENLIGHTENERS

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(97) 602-03-03

Аннотация: Мақолада Туркистон жадиличлик ҳаракати фаолияти ҳақида сўз юритилган. Маърифатпарварларнинг Ватан ва миллат тараққиёти учун турли хил йўналишлардаги фаолиятлари таҳлил қилинган. Жадиличлик ҳаракати вакиллари фаолиятининг асосий диққат марказида таълим-тарбия учун кураш турганлиги шарҳлаб ўтилган.

Калит сўзлар. Учинчи ренессанс, маърифат фидойилари, ибратли ҳаёт, жадиличлик ҳаракати, тараққийпарвар, маърифатпарварлик жамияти, илм-маърифат, педагог зиёлилар.

О ПЕДАГОГИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ ДЖАДИДСКИХ ПРОСВЕТИТЕЛЕЙ

Аннотация: В статье рассматривается деятельность туркестанского движения джадидов. Анализируется деятельность просветителей в различных направлениях для развития Родины и нации. Было отмечено, что основным направлением деятельности джадидского движения является борьба за образование.

Ключевые слова. Третий ренессанс, просветители, образцовая жизнь, модернистское движение, прогрессисты, наука, просвещенное общество, педагогическая интеллигенция.

ABOUT THE PEDAGOGICAL ACTIVITIES OF JADID ENLIGHTENERS

Annotation: The article deals with the activities of the Turkestan Jadid movement. The activities of enlighteners in various directions for the development of the Motherland and the nation are analyzed. It was commented that the main focus of the activities of the Jadid movement is the struggle for education.

Keywords. The third renaissance, devotees of enlightenment, exemplary life, modernist movement, progressive, science, enlightened society, pedagogical intellectuals.

Improving the professional skills of students of pedagogic higher education institutions based on the scientific heritage of the past is of great importance in the implementation of the Third Renaissance. Our Honorable President Shavkat Mirziyoyev stated that "... the exemplary life of many devotees of enlightenment continues to give us incomparable strength in building a new society in our country, raising a perfect generation, raising our spirituality"[1].

The Jadidist movement in Turkestan has deep local roots. Progressive intellectuals who lived in the second half of the XIX th century realized that Turkestan peoples are lagging behind the peoples of the world in social and political life. They chose knowledge as the only way to get rid of this backwardness.

The progressives opened public publications, printing houses, and organized theater performances in order to spread enlightenment among the masses and raise the political consciousness of the nation. In this regard, the services of Munavvar Qori Abdurashidkhan son, Mahmudhoja Behbudi, Abdulla Avloni, Sadriddin Ainiy, Faizulla Khojaev, Tashpolatbek Norbotabekov, Abdurauf Fitrat and others were incomparable [2].

On July 20, 1912, the Koqon Artists' Circle was established in the city of Koqon, and Hamza was one of its founders[3]. The purpose of the club was to study and stage dramatic works and attract art lovers to it. During this period, Hamza's activity consisted mainly of creating a new Uzbek dramatic theater. During 1914-1916, he created more than 18 literary and journalistic works.

In 1916, the "Ghayrat" society was established by progressives in the city of Ko'kan. The goals of this society were, firstly, to supply the new method schools with textbooks, notebooks and educational materials, and secondly, to publish and distribute books, newspapers and magazines in the local language among the rural people. In the community-owned store located in the old part of Kokan, sales of the Tatar-language "Vakt" newspaper published in Orenburg, the Tatar-language newspaper "So'z" from Moscow, and "Ochik soz" from Baku, which were popular among local residents at that time, were sold.

Among the members of the Muslim Enlightenment Society "Ghayrat" in the city of Ko'kan there was a large number of subscribers to the newspaper "Turkestansky Golos". From the beginning of October 1916, efforts were made to establish a local language press in the city of Andijan under the general leadership of the above newspaper editors. But the number of free journalists in the "Ghayrat" society was not enough. After that, the

newspaper "Turkestan Kray" established in the city of Kokan suggested to the "Ghayrat" society to publish a publication in the local language, not in Andijan, but in Kokan under the general direction of the editors of the "Turkestan Kray" newspaper. The newspaper also offered to use its printing press for the "Ghayrat" society, under the condition of buying a certain number of its shares[4].

After the "Sadoyi Turkistan" newspaper of jadids published in Tashkent was closed by the colonialists, the famous jadid Ubaidullohoja Asadullohojaev came from Tashkent to Andijan. His arrival in Andijan is also a result of the policy of persecution and oppression of the ruling autocratic government against the national progressives. The closure of the national press "Taraqqi", "Khurshid", "Shuhrat" and other newspapers without publishing any issues was a manifestation of the policy of the tsarist authorities to keep the people of the country in trouble in every way. The same sad fate befell the newspaper "Sadoyi Turkistan". After that, the editor Ubaydullohoja Asadullohojaev tried to publish the newspaper in Andijan. However, the military governor of Fergana region does not allow Asadullohojaev to publish a newspaper[5].

Consequently, with the growth of the Jadidism movement in Turkestan, forward-thinking pedagogic intellectuals - Jadids - began to implement a new system of education in the schools of Jadids[6]. In conclusion, the activity of Jadids, their immortal heritage, is of incomparable importance in the education and upbringing of young people, and in the dangerous times of the current globalization process, it is important to raise the spirituality of young people, to educate the young generation in the spirit of national and universal values.

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