

Devotee Jadid of the Nation

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Abstract: The article discusses the contribution of the modern enlightener Haji Muin to the development of pedagogical ideas, his pedagogical views, his legacy and his views on social education.

Key words: Jadidism, enlightenment, method jadid school, spirituality, pedagogy, understanding, innovation, new method, social education.

One of the key issues in the current development of Uzbekistan is the upbringing of the younger generation as social activists. Because now more than 45% of the republic are young people. The First President of the Republic of Uzbekistan IA Karimov emphasized the task of "raising the cultural level of our youth, enriching the spiritual world and strengthening the pursuit of beauty." This requires the establishment of a specific process of social education. The role of modern enlighteners in our pedagogical heritage of social education should be emphasized.

Speaking of Jadids, it is worth mentioning the views of the First President on Jadid educators: "We talked a lot about enlightenment in the early twentieth century. Did the representatives of that movement fight for wealth and glory ?! Did anyone pay MahmudhojaBehbudi, MunavvarQori, Fitrat, Tavallo for opening a school and encouraging the people to recognize their rights ?! Did someone pay them a salary ?! Of course not! They knew in advance that they were playing with grass and would be brutally punished for fighting oppression. They deliberately followed this path consciously. Because their conscience and faith call for it. " Jadid educators saw the issue of youth upbringing as a matter of life or death. In this sense, a striking resemblance and closeness can also be felt in the enlightenment-spiritual and socio-political life of the beginning and end of the twentieth century. Incumbent President Sh. Mirziyoyev visited the Tashkent Center of Islamic Civilization and in his presentation expressed his views on the massacre of enlightened Jadids. If our Jadids had not been annihilated, now we would have the Third Renaissance, if our ancestors had not been annihilated, great discoveries would have been made with their knowledge, their knowledge. But they were destroyed. So where were those who first went from Central Asia to Germany to study? It was from us. They were also destroyed on the spot. At one time, our innovations, discoveries and history were included in the books as much as they knew and needed. And what they need has been destroyed,"he said.

The cornerstone of the Jadid movement is the Jadid schools. This is an opinion that is unanimously accepted by modernists. The main purpose of this movement was to introduce the identity of the nation, to radically reform the socio-political system, the independence of the nation, the homeland. It is well known that only the new generation could make such great changes. Another important aspect of the study of the Jadid enlighteners is that even though the struggle of the Jadids did not end, the national government succeeded in establishing the "Autonomy of Turkestan." The realization of the nation's identity was still in the early stages of development of the national awakening, during which the Bolshevik government, which had made a thousand promises of independence, pursued a very vicious hypocritical policy. Turkestan's autonomy was drenched in blood before it could stand on its own two feet. Nevertheless, this was the first bold step taken by the Jadid thinkers towards independence from the colony.

The views of Haji Muin (1883-1942), one of such Jadid enlighteners, also play an important role in the study of the work of Jadid enlighteners. Haji Muin, a leading teacher, journalist, publisher, poet, playwright and skilled translator of his time, was one of the largest and most active representatives of the Jadids in the first quarter of the last century.

In 1900, Haji Muin met and learned from the enlightener Sayidahmad Wasli (1869-1925). In his article "Vasliy", he describes his first teacher as: Wasli had a great influence on Haji Muin's acquisition of religious and secular knowledge.

From 1901, Haji Muin began to teach at the school, and in 1903, even in the Khoja Nisbatdor mahalla of Samarkand, influenced by the school of Abdukadir Shakuri, he opened a new school at his own expense. In addition to teaching, she also writes textbooks and study guides for high school students. Haji Muin, who is committed to disseminating enlightenment, publishes articles in the Turkiston viloyat Gazeti and Sadoyi Turkiston newspapers at the same time as teaching and publishing. His articles, such as "The Benefit of Reading a Newspaper," "The Cause of Indecency," and "The Importance of Theater," discuss the most painful problems of our time and society.

In 1903, he met Mahmudhoja Behbudi and remained a worthy student for the rest of his life. The mysterious disappearance of Mahmudhoja Behbudi in 1919 made him very sad and very upset by this news. "Voice of Workers" and "Ishtirokiyun" newspapers wrote about the disappearance of his teacher and his associates and the assassination of Karshibegi by the people. When he learns that he has died, he repeatedly emphasizes in his articles that this great man should be immortalized not only in his blessings, but also in his memory, erected, and named after major cultural and scientific institutions. As a result, in 1924, Behbudi was accused of "idealizing" his personality, and his articles about his teacher were banned from being published in the press.

In 1909, Abdurauf befriended and collaborated with Fitrat. These three people - Wasliy, Behbudi and Fitrat - had a great influence on Haji Muin's becoming a socially active and mature pedagogue.

Haji Muin was fluent in Turkish, Persian-Tajik, Arabic and Russian. This situation played an important role in his development as a social educator. He is one of the most thoughtful educators on social education among the Jadid enlighteners. According to him, the happiness of the nation lies in solving social problems. He writes: "A person who wants to protect his life and provide for himself in the world must follow the laws of nature and living conditions. also depends on the performance of tasks in social life. So, the following conclusions can be drawn from this idea:

- Social problems of the nation (society) can be solved by social upbringing of the individual;
- Social upbringing of the person is carried out according to the laws of nature and real social conditions;
- On the basis of social education, a person is directed to live a responsible (happy) life.

Such a view was important to society in the first quarter of the twentieth century. If attention is paid, then the observance of the secular principle of education is at the forefront.

Haji Muin remained in his opinion on the issue of relying on the principle of secularism in social education until the end of his life. He did not change his mind even when he was unjustly imprisoned as an "enemy of the people." An analysis of the educator's work leads to the conclusion that social education is a necessity for the development of society and should be carried out on a large scale.

Haji Muin recommends the following in order to establish a social education at the level of need:

1. Family reform. Strict adherence to the voluntariness and legality of marriage; put an end to extravagance in weddings, marriages and condolences; it is important to pay special attention to the upbringing of children in the family.

2. Establishment of kindergartens. At the same time, as observed in developed countries, it is important to turn the best places of residence into kindergartens and provide them with a high level of education.

3. Expansion of educational facilities. To this end, it is expedient to increase the number of new schools, to open folk medicine schools, to organize girls' schools, to organize various vocational training courses and to train teachers.

4. Strengthen the press. At the same time, it is important to pay attention to the publication of daily newspapers (magazines) and posters, and through them to "open the eyes of the people."

5. To learn from the progressives of the time. In this regard, our teacher describes the famous people of his time, such as Behbudi, Vasli, ShakirMukhtori.

6. Reform social evils. At the same time, it is important to pay attention to the elimination of moral vices such as greed, bribery, laziness, negligence, betrayal, greed. It turns out that Haji Muin in his time put forward views that are in sync with our day. Thus he dreamed of the establishment of a large-scale

social upbringing in his time. Thus, Haji Muin had a unique view on the issue of social upbringing. This view is noteworthy today as it has not lost its relevance. Because his goal was to "save people from social ills."

In this regard, we would also praise Haji Muin for writing poems under the pseudonyms Nahif (Ajiz) and Mehri, and for his literary translation as well as his perfect knowledge of Arabic, Persian, Turkish, Azerbaijani and Russian. Haji Muin was also effective in dramaturgy and wrote a number of plays. Among his plays, such as "Wedding", "Old School, New School", "Mazluma Khotun" will be performed all over Turkestan. He himself plays roles in theatrical scenes and fearlessly exposes the problems that plague the nation.

Haji Muin, a passionate, talented and fearless Jadid of the nation, could not escape from the repressive "mill" of the Soviet empire. He was exiled on charges of rebellion against the Soviet regime and propaganda against it, and died in a cold, damp cell of prison at the age of 59 due to illness and being held captive in extreme conditions. As we set out today to study our history properly, we have realized that we must study more deeply the legacy left by our Jadid ancestors.

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