

## Jadids Who Sacrificed Their Lives For Enlightenment

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**Abstract:** This article talks about 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. and movement. The article discusses in detail the current issues of modern pedagogy with the creation of "Usuli Jadid" schools, the radical reform of traditional teaching methods, the development of new methods of education, the creation of textbooks and manuals.

**Key words:** Jadidism, Enlightenment, Jadid school, spirituality, pedagogy, understanding, innovation, new method, social education, Jadid dramaturgy, reform, pedagogical legacy, Savtiya method, sound method, social evil, independence, repression.

Looking at the centuries-old rich history of the people of Uzbekistan, we can see the difficult stages of conquering the heights of development. At these stages, proud processes of the formation of our statehood, the rise of science, art and culture in society, the achievements of great figures in their work, and the contribution to the development of world civilization are embodied. Studying the spiritual and scientific heritage of our people and giving it a proper assessment has become one of the important tasks. After all, the First President of the Republic of Uzbekistan, I.A. Karimov, in his work "High spirituality is an indomitable force" emphasized the following: "The oldest stone inscriptions and writings created by the thinking and genius of our ancestors, from examples of folk oral works, are kept in the treasury of our libraries today. thousands and thousands of manuscripts, precious works on history, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, astronomy, architecture, agriculture and other fields embodied in them are our great spiritual wealth. A nation with such a great heritage is rare in the world." In fact, the content of our scientific heritage is made up of pedagogical ideas enriched with national and universal qualities. Because only knowledge, which is a product of universal thinking, will lead humanity to a new stage of development.

At the end of the 19th century and the beginning of the 20th, a unique process of social education took place in our country, Turkestan. This process was organized by modern enlightened pedagogues, and it was consistently and organically developed on the basis of experiences in Europe and Russia. This situation plays an important role in the development of pedagogical thought. For this reason: firstly, our scientists liked the idea of enriching our national educational science, which was formed during the independence period, with the views of modern enlightened pedagogues; secondly, the role played by modern intellectuals in the state policy was recognized. The calls of the First President I.A. Karimov served as the main guiding factor in these works. The first President evaluates the activities of our modern enlightened pedagogues as follows: "We talked a lot about enlightenment at the beginning of the 20th century. Did the representatives of that movement take the field for wealth and glory? Has anyone paid the salary of Mahmudhoja Behbudi, Munavvar Qori Fitrat, and Tavallo for opening a school and encouraging the people to know their rights?! Did someone give them a salary?! Of course not! They knew very well in advance that they were playing with fire and that they would be cruelly punished for fighting against tyranny. They deliberately and consciously followed this path. Because their consciences and faith called for that." The pedagogues of Jadid considered the issue of youth education as a matter of life or death. In this sense, one can feel a strange similarity and closeness in the educational-spiritual and socio-political life of the beginning and end of the 20th century. The cornerstone method of the Jadid movement is the Jadid schools. This is an opinion unanimously recognized by historians. The main goal of this movement was to promote the identity of the nation, to fundamentally reform the social and political system, and to make the nation and the homeland independent. It is known that they thought that only the new generation could make such great changes. Another important aspect of the study of Jadid

enlighteners is that although the struggle of Jadid did not come to an end, the establishment of the national government "Turkistan Autonomy" was achieved. Realization of the nation's identity, national awakening is still in the first stage of development, and during this period, the Bolshevik government, which made a thousand different promises about independence, carried out a very vile and hypocritical policy. They drowned the autonomy of Turkestan in blood before it could stand on its feet. Nevertheless, it was the first bold step of modern thinkers towards independence from colonialism.

The Jadidism movement arose during complex and conflicting events. The representatives of this movement came out with the demand to reform all aspects of social life. First of all, they understood that it is necessary to educate the people, to "open the eyes" of the people, to make them realize their identity. To educate the people based on modern requirements, fight against backwardness, ignorance and then national independence. promoting their ideas was one of their main goals. They were called "innovators" because of their desire for such innovation. Jadidlar set himself a great task - to lead the people of Turkestan to build an enlightened, cultured, all-round developed society. Therefore, they established new schools, reading rooms and libraries, a theater of a modern concept for the people, began to reform the educational system in schools and madrasas, tried to eliminate unacceptable customs and traditions among the people, and opened fire against ignorance and backwardness. The Jadid enlighteners fully understood the regular promotion and propaganda of the press: they started publishing newspapers and magazines. They considered the goal of rescuing the nation from age-old backwardness and raising it to the level of highly developed nations to be the most correct way of enlightenment. Jadid pedagogues raised the issue of restoring elementary schools on the basis of "usuli sawtiya" (sound method) to the national level. They created the first alphabets, textbooks on specific subjects, reading books. They also brought up the issue of teaching staff who can meet the demands of the times despite all the opposition. Such activities of theirs took place in the field of intense struggles, persecution and persecution. Although the proponents of modernism, i.e. innovation, started with the fundamental reform of education, their original goal and method was the idea of independence, which is a political issue, to liberate the nation from oppression, and to see it among the developed nations. This was certainly not acceptable to the government of the Soviets. That is why they pursued a policy of physical and mental extermination against the Jadids, and partially succeeded.

With the emergence of modern schools, radical reform of traditional teaching methods, development of new methods of education, creation of textbooks and manuals became an urgent issue of modern pedagogy. Demonstration in teaching (Munavvar Qori), expressive reading and its types, the use of technical means in them, methods of speech development, (Behbudi, Fitrat) teaching through the "Tovush-harf" method, teaching by drawing, (Shakuri) social education, preschool education system in a new way leading, reforming (Khoji Muin) were developed by modern pedagogues.

In this regard, we found it necessary to dwell on the pedagogical views of Haji Muin, who was a victim of repression at that time. Jadid enlightener Haji Muin was one of the leading figures of his time. Haji Muin was born on March 19, 1883 in Rukhabad region of Samarkand city. Educated in the old school. He was educated by Saidahmad Wasli in the madrasa. Along with other modern enlighteners, Haji Muin independently mastered the Russian language and European culture. He began teaching in 1901. In 1903, he even opened a new school at his own expense in Khoja Nisbatdar neighborhood of Samarkand. In 1908, he published an alphabet called "Rahnomai Savad" for this school. In 1913, he started working in Behbudi's "Samarkand" newspaper and "Oyna" magazine. In 1914, he opened a private "Usuli Jadid" school in his house under the name "Tarbyat".

In 1903, he met Mahmudhoja Behbudi and remained his worthy student until the end of his life. From 1909, he became friends with Abdurauf Fitrat and began to cooperate. The influence of these three persons - Vasli, Behbudi and Fitrat - was great in the development of Haji Muin as a social activist and a mature pedagogue.

Haji Muin knew Turkish, Persian-Tajik, Arabic and Russian perfectly. This situation played an important role in his growth as a social pedagogue. He is one of the pedagogues who thought the most about social education among modern enlighteners. In his opinion, he puts forward the idea that the happiness of the

nation lies in the solution of social problems. He writes about it as follows: "A person who wants to protect his life and provide for his life (lifestyle) in the world should follow the laws of nature and the conditions of his life to see what actions and steps to follow. also depends on the fulfillment of tasks in social life". So, the following conclusions follow from this idea:

- it is possible to solve the social problems of the nation (society) by social education of an individual;
- social education of a person is carried out based on the laws of nature and real social conditions;
- on the basis of the means of social education, a person is directed to lead a happy life.

Such a view was important for society in the first quarter of the 20th century. If attention is paid, the first plan is to follow the principle of secular education.

Haji Muin remained in his opinion on the issue of basing the principle of secularism in social education until the end of his life. Even when he was unjustly imprisoned as an "enemy of the people", he did not change his mind. The analysis of the teacher's works leads to the following conclusion: social education is a necessity for the development of society and it should be carried out on a large scale.

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

1. Reforming the family. Strict compliance with the voluntary and legality of marriage; to put an end to extravagance in weddings, marriages and mourning ceremonies; it is important to pay special attention to the upbringing of the child in the family.
2. Organization of kindergartens. As observed in developing countries, it is of great importance to turn the best residential areas into kindergartens and to establish a high level of education in them.
3. Expansion of educational facilities. For this purpose, it is necessary to increase the number of schools of the new method, to open folk medicine schools, to organize girls' schools, to organize training courses for various professions and to start training teachers.
4. To strengthen the press. In this regard, it is important to pay attention to the publication of daily newspapers (magazines) and wall leaflets and to "open the eyes of the people" through them.
5. Learning from the leading people of the time. In this regard, our pedagogue describes the famous people of his time, such as Behbudi, Vasli, Shakir Mukhtari, as examples.
6. To reform social evils. In this case, it is important to pay attention to the elimination of moral vices such as greed for wealth, bribery, laziness, heedlessness, treachery, and stinginess. It is known that Haji Muin in his time promoted views that are in sync with our day. In this way, he dreamed of establishing a large-scale social education in his time. Thus, Haji Muin had a unique view on the issue of social education. It is noteworthy that this view has not lost its relevance even today. Because his goal was to "relieve people from social ills."

Here, we would like to praise the fact that he wrote poems under the pseudonyms of Haji Muin Naheef (Ojiz) and Mehri, and also worked as a literary translator, as well as having a perfect knowledge of Arabic, Persian, Turkish, Azerbaijani and Russian languages. Haji Muin also worked effectively in dramaturgy and wrote a number of stage works. Among the dramas he staged, such dramas as "Wedding", "Old School, New School", "Mazluma Khotun" became popular throughout Turkestan. He himself acts in theater scenes and fearlessly exposes the problems that plague the nation. Haji Muin has a unique place in the dramaturgical activity. The writer paid special attention to the interpretation of social evils and problems in his dramas. In this regard, he was able to agree with his comrades in modern times, he learned the secrets of dramaturgy from Mahmudhoja Behbudi and Abdurauf Fitrat. The dramas he created made a significant contribution to the development of modern dramaturgy.

Haji Muin, a passionate, talented and fearless leader of the nation, could not escape the repressive "mill" of the Soviet empire. He was exiled for opposing the Soviet regime and propagandizing against it, and was kept in prison under harsh conditions.

Today, when we are going to the field with the aim of studying our history properly, we realized that we must study the heritage left by our ancestors in more depth.

In the history of pedagogy, the contribution of a number of modern scientists to pedagogy can be studied more fully. The fact that the schools they created and the legacy they left are of great importance in the development of pedagogical thought is proof of the above-mentioned points.

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