

JADIDS OF THE ENLIGHTENMENT IDEALS ROLE AND SIGNIFICANCE IN EASTERN EDUCATIONAL PHILOSOPHY

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ANNOTATION

The article analyzes the role and significance of the Enlightenment ideas of the jadids in the development of Eastern educational philosophy on the basis of the study of scientific philosophical literature and primary sources. Religious values and categories were reworked in secular content by the Jadid enlightenment. In order to reform the education system, the jadids began to create their own national schools, where education was carried out on the basis of new methods. The jadids expressed their awareness of the essence of European modern educational technologies through the concept of their educational philosophy, as well as their ability to effectively apply them to the national educational system, as well as their national creative approach to the organization of the educational process.

Keywords: jadidism, Enlightenment ideas, philosophy of education, new method Schools, press, foreign languages, classification of sciences.

Introduction

It is known that at the end of the 19th century, the new power, which was gradually being carried out in Turkestan society, was intended to play an extremely important role in the socio-political life of the country. This powerful social power was manifested by local progressive intellectuals United in a movement known as jadidism (from the Arabic word "jadid" – "New, new"). The most important impetus for the emergence and development of jadidism in Turkestan is characterized by two factors: internal and external forms. The first factor emerged against the colonial and antimillian policies that chorism pursued in the region. The latter is associated with the reform processes taking place in Turkey, Egypt and other Eastern states during this period.

In the late 19th – early 20th centuries, Turkestan progressive jadids (Abdulkadir Shakuri, Mahmudhoja Behbudiy, Abdullah Avloni, Munavvar Qori, etc.) began to realize in colonial conditions, the failures of separate, scattered uprisings, ignorance and intolerance, spiritual and national revival can no longer be expected by National intellectuals and enlightened priests. As a result, the cities of Bukhara, Tashkent, Fergana, Samarkand became the Centers of jadidism. Meanwhile, a new wave of jadidism began to spread to other areas of Turkestan,

namely in modern states such as Kazakhstan, Tajikistan, Kyrgyzstan. From the analyzes it is known that the initial goal of the Enlightenment was to carry out school reform, make changes to school education and create conditions for the development of modern secular schools.

The essence and essence of the jadidism doctrine that arose in Turkestan is focused on the philosophy of national development. Such a development could, Above all, lead a people with independent thinking to the position of chipsization. This movement was manifested in the efforts of the most progressive representatives of his time. The Jadid intelligentsia has done much in the fields of teaching, creativity. They tried to raise the consciousness of the people by creating textbooks, poetry and publicistic articles, stage plays. The jadidist style of thought arose on the basis of the socio-economic conditions and political state of its time.

Although the absorption of jadidism philosophy with the content of the Enlightenment is less common in their work on the universal issues of ontology or gnoseology, many philosophical problems associated with the life of that time and the fate of the nation are significant in the fact that jadids are in the spotlight.

M.Behbudi's book " How do Nations progress?", in his topical article: "the scribe of every nation, the people's pen, the thinkers guide for the exponent of their nation, confer fame, confer pand and exhortation in mosques for the Islam of the morality of the nation, and in schools and madrasas the world and in the hereafter are needed in science and science, educators, books and magazine". It is known that he emphasized the human factor in his philosophical ideas, such as the protection of human interests. In their socio-philosophical approach, the jadids drew their attention to the importance of education, the need to receive Science, and first of all, to the importance of education, considering that the perception of education as a value is the highest duty of every citizen. "With the progress and help of Science and science, every of the various nations on Earth is before the eyes of the Europeans. One strength from the fact that this world is the arena of the struggle of life will crush and conquer the weak. The law of nature is common and current about every inanimate and animate thing. For your part, the governments of our time are often driven by new events, and governments that are not armed with these contemporaries are deprived of their country and independence", - in their opinion, they argued that the state of an unscientific society can always be in dependence.

The Māori activities of the jadids of Turkestan were mainly of a reformist nature. During the first period of his career, the jadids focused on religious reform and Educational Research. In their theoretical-practical work-articles, we see a call to restore the former power of Muslim peoples by simplifying traditional traditions, getting rid of any superficial rituals and fanaticism. They proposed to revise the traditional socio-philosophical system not only from the point of view of the development of Culture, Science and education, but (this – the main one) from the tasks of the fight against colonialism. In order to reform the education system, the jadids began to create their own national schools, where education was carried out on the basis of new methods. These schools were to become a means of protecting

national culture, Islam, Customs and traditions. They began to be called "new method" ("jadidi-method").

Changes in the new method schools also affected the curriculum itself, which included history, arithmetic, geography, native language, and other subjects. Prominent figures of the jadids not only created schools in a new way, but often wrote textbooks for them themselves. In particular, Mahmudhaja Behbudi prepared eight textbooks from geography, Munavwar qori from grammar "first teacher". In his second textbook, "the second teacher", he revealed the methodology of teaching reading and writing, and also prepared the first textbook on mathematics. He was also the initiator of the introduction of the study of the history and geography of Turkic peoples in schools of a new method.

During this period, the ideology of Turkestan progressives was significantly influenced by the views of prominent eastern philosopher-enlighteners and reformers Jamoliddin al-Afghani (famous Afghan public figure), Muhammad Abduh (Egyptian scholar), Ismail Gasprinsky (Crimean-tatar enlightener) and others.

The large influx of progressive literature from "Asia inspired the jadids to establish and develop local periodicals. Dozens of different newspapers and magazines began to appear in all major cities of the country ("progressive", "Fame", "Khurshid", "Sadoi-Turkestan" in Tashkent; "Samarkand", "mirror"; Samarkand; "Turon", "Bukharoi-Sharif" in Bukhara; "Sadoi-Fergana" in Kokand, etc.). Among the editors and active staff of these publications, the most prominent figures of the Turkestan public are M.Behbudi, M.Kory, U.Khojaev, T.Norbotabekov, A.Avlony, CA.Norbekov, Sh.Rahimi, M. There were poshshakhojaev and others.

On June 27, 1906, in the editorial office of Ismail Obidov, the issue of the first issue of the newspaper "progressive" is celebrated today as a press day in the Republic of Uzbekistan.

At the beginning of the 20th century, the leaders of the jadidism movement put forward the idea of educating the younger generation at the level of European science in order to achieve freedom. The jadids put forward the idea of learning to read and write quickly and easily to get rid of backwardness and ignorance. In addition to the basics of Islam, schools began to teach subjects such as geography, history, Turkish, chemistry, physics, arithmetic. Russian and Arabic were also taught. These schools combined religious and secular education and science. It can be said without exaggeration that such an approach greatly influenced the maturation of the younger generation.

It is known that changes in the political worldview of Jadidism have changed as a result of local youth going and reading to countries such as Germany and Turkey. Mahmudhaja Behbudi, a guide of the jadids of Turkestan, noted that the role of Education in the development of society is extremely great, writing that "an invaluable nation in modern science and science will paymol to other nations." He believes that since a nation does not possess the modern science of its time, it cannot realize its identity, so it is forced to become dependent on other nations. It is not enough just to get Science in national schools, because in order to master science and technology and Sciences in the socio-humanitarian direction,

it is advisable to study in higher educational institutions of the developed countries of the West and East.

The jadids sought, studied, and encouraged others to master the achievements of Eastern and Western culture. Educators abroad were able to determine and compare the level of development of culture and education in different countries. After all, young people intended to introduce the achievements of World Development in Turkestan. To do this, at the first stage, before the jadids, the task was to reform the Māori.

The jadids briefly raised Muslim children under intensive programs. According to the program, the system of teaching the new methodology at the school consisted of two stages:

1. The first is the initial stage, which lasted four years. The person who completes this stage will be more knowledgeable than their peers who have studied in the old school for ten years.
2. The second stage was the final stage, where Arabic, Persian, Turkish and Russian were taught. In 1911, the number of such schools of the new method in Turkestan reached 63, where 4,106 students studied. Most of them were local residents vallilari.

The jadids who opened the school also create their own programs, tutorials, textbooks. Including Saidrasul Saidazizov's "teacher first", Munavvar Qori Abdurashidkhanov's "first adib", Mahmudhoja Behbudi's "second adib", "er", "general geography of Muntahabi", Abdullah Avlani's "Turkey Gulistan or ethics", "A Brief History of Islam", "Kitab-ul aftol", "first teacher", Hamza's "second teacher", "Gulistan School", "light literature", "book to read" and b. through the consciousness of young people, feelings of enlightenment, patriotism, at the same time, hard work, honesty, Brotherhood, hatred of oppression were instilled.

From the analysis of literature, it can be seen that one of the main goals of the jadids was to create modern higher education in the country. The idea of establishing a university in Turkestan was first put forward by Ismailbek Gaspirali in 1892. The jadids used the Tashkent City Duma to establish a university. Munavvarqori, Fitrat, Behbudi, U.Asadullakhojaev and other jadids in their works and articles widely promoted the idea of National Secular higher education.

From the experience of schools of the new method, the first works were created using sound and syllable methods: "adibi first" by Munavvar Qori Abdurashidkhanov, "first teacher" books by Abdullah Avlani, etc.

To set the stage for higher education, secular subjects were taught in modern schools, and young people were sent to study abroad. The jadids managed to establish a secular modern university only in 1918. In general, the jadids in a very short time laid the foundation for a completely new modern system of public education.

Therefore, the jadids paid special attention to awakening the general public, realizing that in order for the nation to live and prosper, first of all, it must be free and independent. Of course, the educational reforms carried out by the jadids took a special place in this.

"The progress of the nation begins with the regular schools of The an. If we are to love and protect our religion, our nation, we must first reform our school, which is the door to happiness, in accordance with the Times," wrote Haji Mu'in Shukrullo, one of the Turkestan

jadids. Indeed, the issue of school Islahi has been the subject of extensive and inclusive debate by the jadid press. Problems such as what Turkestan schools should be, in which direction they should develop became the focus of the authors of their time. Munavwar Qori Abdurashidkhanov puts forward the idea of reforming the teaching system in schools and madrasas that had prevailed for centuries. In schools, children who are still far from understanding the original content and meaning are taught Fuzuli, Navoi, Khoja Hafiz, Bedil's poems about love, and say to them: "how many benefits for religion and the world will die if a child is taught in Fuzuli instead of Science, masoili faith instead of Navoi, masoili practice to the place of Khoja Hafiz, Bedil badaliga science The author, who noted that underage children are turning into works that "the education of ignorant domlas is black, the eye is black, the face is white, the word is sweet, that the first reason for the corruption of children is dead" without understanding the philosophical meaning in them, even the domlas who read them, was of the opinion that it is useful to teach religious Niyazi Rajabzoda, author of the article "the disorganization of our primitive schools yohud the way of Progress", cites with evidence that primary schools in the country cannot meet the demand of the Times: "... whether our Muslim relatives in Bukhara, Samarkand, Tashkent, and in general Turkestan think in moderation, they will see our schools in a state of great disarray and indifference. Many people cannot put their children in school for 8-10 years because the term of education is too long. Because the talents of power do not do. Thus, among our children, 10 or 8 people, 2 or 3 people will be saved." In his opinion, a deep study of religious knowledge is necessary, but "knowledge and enlightenment is of course necessary to be skilled and rich. For the Enlightenment, the school, the madrasas must be reformed and incorporated into the Charter and order." England, the countries of Germany, he says, as a result of the progress of science, "protect the riches of the Earth from themselves." A nation deprived of knowledge, on the other hand, would be "forced to crush under the feet of the nations of art and craft".

The 27th issue of "Oyina", 1914, publishes a table with population, madrasa, school and student population by City of Samarkand region based on government statistics. It turns out that three out of a hundred of the local population, 16 out of every hundred of the Russian nation were involved in the study. It is known that we did not impose on the Sharifs the command of our Prophet that the author said: "Although the knowledge is in China", "the knowledge is every Muslim husband and wife is farzdur", "you demand the knowledge from cradle to grave". And the end of not reading will be the end of the world and the end of the world." "If one wants to know the perspective of every nation, then look at the UL nation as children and... the need for great attention to the Sikhs of Alar and the upbringing and education of husni became the main topic of Abdusalom Azimi's article "education and upbringing". Her book "the baby mother is the first factor and coach. The opinion" the influence of the mother increases the influence of the child, the father "is equally of great importance for all periods. "If the mothers are not ignorant, but wise in wisdom, muhazzaba, mutaallama and etiquette, and understand that the child is in accordance with his upbringing, hifzi will abide by Sikhism and decency, and stop from being nobajo, and odibi

Islamia and ethics will bring up Marzia birla, of course, there is no doubt and doubt that the child will be wise and.

The issues of replacing the old-fashioned method of teaching, which was the greatest obstacle to the expulsion of Turkestan from the general backwardness, with a new one based on the European teaching procedure of education, and the impossibility of achieving an enlightened rise without it, were considered the main idea of the progressives. The author of the article entitled "From what to start the reform": "I used to look a lot at the first reason and the main reason for the progress and destinies of the European people at this level. But I could not find a reason other than the perfection of their primitive upbringing. And, consequently, I consider our reform to be darcur to begin with our school beginnings," and explains that the teaching procedure practiced in school-madrasas in Turkestan cannot meet the requirements of the times, lagging behind in marriage: "the tradition of teaching madrasa students history nationhood and reckoning we have no dead-soul or original. Wandering lessons in geography and mathematics are not necessarily taught by our Mudarris, they do not teach their students. So our madrasa disciples remain an extremely low step."

Based on the goals and objectives of the jadids educational program, it can be said that they formed the criterion of their ideas on the basis of social justice, National Welfare, national independence. At the same time, they tried to renew cultural-moral and educational work, promote European Scientific and technical thinking, end religious fanaticism, fanaticism and ignorance. The author of the above article explains that the teaching procedure practiced in school-madrasas in Turkestan cannot meet the requirements of the times, lagging behind in marriage: "the tradition of teaching madrasa students a history of nationality and account we do not have a dead end or a real one. Wandering lessons in geography and mathematics are not necessarily taught by our Mudarris, they do not teach their students. So our madrasa disciples remain an extremely low step."

We will not be mistaken to say that the development of religious and secular sciences in the Turkestan education system served as an important program in strengthening the national education system. The immortal doctrine of the Jadid enlightenment served as an important ideological-theoretical basis not only to follow the path of secular progress, but also to develop religious knowledge on the basis of new scientific criteria. On the basis of the religious and philosophical views of the enlighteners, it lies in the comprehensive justification that changes in the National enlightenment system are the driving force of social progress, the ensuring criterion of a just, free, prosperous life, and the only illusion that can ensure the victory of goodness over kabahat, which occupies a priority in our national mentality.

That being said, religious values and categories were reworked in secular content by the Jadid enlightenment. Religious values were interpreted in secular content and transformed into concepts of educational philosophy, which were formed not only belonging to the Islamic faith, but at the same time, being an expression of the common interests of mankind, regardless of religion, race, region. We are witness to the fact that the views on the ratio of

religious and secular sciences, recognized as the main driving force of society through the idea of developing a national education system, promoted by the Jadid enlightenment, wrote a wide pen all over the territory of Turkestan in the style of the main direction of socio-philosophical views of later times. It should be noted that the role of the principle of harmony of religious and secular knowledge in Islam, of progressive and scientific, Sharia practices has become greater in the emergence of jadidism.

In addition to the issue of the new method schools, the National Press pages also paid great attention to the madrasa reform. At the same time, it is advisable to analyze the articles on this topic published on the pages of "Sadoi Turkestan". An article entitled "Usuli jadida madrasa" suggests that despite Turkestan having a number of new methods - jadid schools, there is still not a single newly established madrasa. The author of the article provides feedback on what the madrasas of the new method should be, what subjects should be taught there and in what language the lessons should be conducted. The author notes that in the lessons in schools and madrasas, which will be newly established in Turkestan, "to perform the method of research and tamrinot, to make certain margins (subjects – R.M.) let go of other important lessons: history, Medicine and mathematics, which also make the student a little aware" is necessary.

Also, N.Yovishev puts the proposal to the teachers to bring the method into the body of educational and educational issues. His paper, "teaching in our present madrasa", is critical of the higher learning camps and Mudarris in Turkestan of the early 20th century, which are contrasted with the madrasas and Mudarris of the age of allomas such as Ulughbek, Navoi. In ancient times, in Eastern countries, in particular in madrasas in Movaraunnahr, major philosophers, sharp judges, thinkers, including worldly scientists such as Ulughbek, Ali Qushchi taught classes, secular knowledge was given great importance, but such auspicious traditions disappeared when it came to the 20th century, and instead only religious knowledge was taught, alam and anguished.

Thus, the practical results of systematic education began to be visible in the activities of jadid schools. In particular, Isaac AbRam is based more on his own achievements in proving the incredibly great advantages of a new educational system, on new methods that he put into practice. Of this, he writes: "I myself look at myself-ten to fifteen children by The Cauldron, who, having found no merit in the old school, walk in vain... I was attracted to a teacher and made a school. The school did not have three months in kushadi, more than twenty small children, fifteen people asked "what is alif?", and those who answered "bitch" went out and wrote everything. The four or five, seven and eight dates of the RAM and the mullahachchas who knew nothing about bitamomihi Arabic muqolamagha were able to complete each book. We have made our eyes experience and devoted ourselves to teaching." Ibrat introduced a weekly class schedule to his school, which was considered one of the main factors in determining the place of jadid schools in the new education system. The introduction of schools of each new method in many parts of the Turkestan region was covered with great joy by the National Press.

In most publications of this period, the main emphasis was placed on the issues of the fact that the 20th century was the time of Enlightenment, science and technology, the hardship of an unscientific nation to live in this world, and the people were emphasized that "it is at the first level necessary to study the science and lore, craft and art of Europe. Written from a progressive point of view, these articles posed logical questions as to why the Turkestan people faced such a crisis, and in many cases called on the "black clouds of misfortune", the "lazy" who "rained down the rains of hard work and hard work", the "turkestanis", who lay asleep wrapped in the thickest blanket of sloth, to

Of course, it should be noted that in order for the local people to master science and technology innovations, master it, protect the interests of the nation, first of All, Progressives realized that Russian and other foreign languages are done by learning very correctly and supported their efforts to learn them. After all, they were very well aware that the protection of the interests of the nation in the colonial context, the achievement of economic progress, of course, is carried out only through the study of the Russian language. Mahmudhaja Behbudi: "let the State Duma go further, we have no one to defend us by entering the official courts, we will go to doğtur if our head hurts, but there is no language to say our pain, we do not have a doğtur. The two of us conflict with each other. There is no language for the slaughter of the Zechariah", and he insisted that the reason for all this should be sought first of all out of ignorance. He raised knowledge of foreign languages as an important issue in his article "not two, but four languages shall be" that knowledge of foreign languages is a power that is conducive to the development of Education, Science and culture: "today we need editors and reviewers in four languages, namely Arabic, Russian, Turkic and Persian. To what extent the Arabic language is needed for religion, the Russian is also necessary for vitality and the world." Because "without this, Turkestan cannot achieve modern progress"and" knowledge of the language is a guarantee of a wide opening of ways to progress and practice ilmu." The magazine "oyina", which behbudy published, was constantly allocated a place in Russian advertising and some information on the last pages of the newspaper "Samarkand". Olloyor, the author of the article "the importance of Russian Lemon", said: "in this century, it is definitely necessary for everyone to learn a foreign language, which is absolutely necessary in a cultural and or living way, not without its native language. To the people who are under the protection of the throne of a nation, knowledge of the original language of the ul nation is certainly necessary and necessary in all respects". During this period, progressive intellectuals repeatedly emphasized on the pages of the press the need to learn the language as water and air when the children of the indigenous people take their place in the life of society, become ardent specialists for the fate of their homeland and the nation. At this point,it is necessary to separately point out the practical actions of Munavvar Qori Abdurashidkhanov in this case. He requests permission to teach Russian at his jadid school in his petition to the inspector of public educational institutions of the First District of Syrdarya region on 10 February 1911. However, this request received a refusal. As a result of the progressive's repeated efforts, in 1914, three years after that, the official permission to teach the Russian language is given to his school. By 1916, most of the jadid

schools in Turkestan were working on the programs that Munavvar Qori Abdurashidkhanov had established.

Alternatively, observations have been made that the study of the Russian language does not harm the rules of the local language. Sadriddin Ayniy, in his article "every nation is proud of its language", stressed that respect for language, adding European words to it, even if their meaning in Turkic, can undermine it. A. Avlony refers to "the preservation of each nation's native language and literature" as "hifzi Lison". Because "it shows that every nation is in the world's language and literature of the life of oynai. To lose the national language is to lose the spirit of the nation". Of course, their thoughts are still relevant now.

The teacher leads the human child towards real maturity. The crisis and decline of any society, prosperity and prospects are measured by its attitude to school, education and, in particular, to the teacher. In schools based on the "usuli savtiya" (sound method), which received the name "Usuli jadid", it was in the first place to raise and raise young people who are passionate about the prospect of National, national, homeland. The great merit of Jadid educators was that they saw education in their native language in schools as a decisive issue in teaching the basics of national literature, Muslim religion. Because they saw the main means of preserving the identity of the nation as native language and national literature. The issue of nationalism was decisive in the activities of thinkers such as Mahmudhaja Behbudiy, Munavvarqori, Abdullah Avlani.

The widest indicator of the development of the Institute of education is the change in teaching, reading and perception methods. Firstly, there are differences between school education and the level of higher education, and secondly, between the level of higher education and the personnel retraining system, a process that requires new forms of introduction of scientific knowledge. Therefore, the idea of establishing a university, the first among the jadids, was first put forward by Ismailbek Gaspirali in 1892, and they also used the Tashkent City Duma to establish the foundation of Higher Education - a university. Munavvarqori, Fitrat, M. Behbudi, U. Asadullakhojaev, I. AbRam and other jadids promoted the idea of National Secular higher education extensively in their works and articles. Therefore, in order to lay the groundwork for higher education, secular sciences were taught in jadid schools, local youth were sent to study abroad. The result was the foundation of the 1918 University of Central Asia.

Important in the development of the philosophy of education are Abdurauf Fitrat's ideas about the classification of Sciences. Fitrat outlined his views on the classification of Sciences in his book "The leader of salvation" ("the way of salvation"). This work is a comprehensive, socio-philosophical, book of a holistic nature, which deals with issues related to various spheres of social life: classification of Sciences, lifestyle of people, aesthetic ideas, education and education of the younger generation, among other issues. The work emphasizes the special place in social development of science interpretation, Hadith science, fiqh science, word science, linguistic sciences, history, geography, Medicine Science, Chemistry, nature, Mathematical Sciences, philosophical Sciences (spirit science, theology, logic, wisdom).

As Fitrat studies the sciences, he comes to the following conclusions: 1) the education of science is both a debt and a Pharisee for every Muslim; 2) there are so many types of science that we have to study in depth what is useful to us from them; 3) it is impossible to reach the bliss without knowledge (more precisely, "saadati dorayn, that is,

A. Fitrat highly appreciated the importance of Science in the development of society and human perfection, in the development of culture. He states that the study of secular sciences is of great importance in the development of society, that it is possible to achieve technical progress through these sciences.

A. In all his works, Fitrat came to emphasize that the path of the nation to happiness is only enlightenment. He himself was a prolific scholar, creating in several dozen fields of science. According to the results of the analysis, the word "science" - 185 times; the word "mind" - 73 times; the word "wisdom" - 33 times; the word "knowledge, knowledge, knowledge" - 12 times; the word "scientist" - 7 times; the word "philosophy" - 5 times also serve as evidence of our opinion.

It is known that in the views of the Jadid enlightenment, special attention was paid to the problem of education and upbringing, of course. Therefore, the devotees of the jadidism movement, which emerged as a socio-political current in Turkestan at the beginning of the 20th century – Mahmudkhoja Behbudiy, Abdurauf Fitrat, Munavvar Qori Abdurashidkhanov, Abdullah Avloni, Abdullah Qadiri, Sofizoda, born, Hamza Hakimzoda Niazi and others – in the Enlightenment, as the only way to rid the people of backwardness, paid the main attention to the problems of the establishment of new method schools, further improvement and socialization of the educational process in their works. Observing his philosophical thoughts on education, A. Avloni does not limit upbringing to a single morality. He knows perfectly well that the proverb "healthy mind" is not in vain. It encourages the harmonious conduct of badantaria and spiritual education in order to competently educate young people. The more important, relevant these words of the great enlightener were for our nation at the beginning of our century, the more important and relevant it is for us now, and not even more.

The upbringing of a new generation became an urgent issue at the beginning of the 20th century, and the jadidists realized it. They took man as a comprehensive complex bio-social structure, noting that it is characteristic of growth, change and development inherent in all manifestations of being, that the mutual struggle of two opposite sides - good and evil – manifests itself in a struggle in the form of noble qualities and vices in a person. So, the key that forms all the qualities in a person is upbringing, noting that it is either a matter of life, or of death, or of salvation, or of destruction, or of happiness, or of disaster. Therefore, in the teachings of the jadidists, human upbringing, its maturity, perfection are important, which have gained a special place in their work. A Jadid intellectual, he. Asadullakhojaev comments on the place of Science in society: "the modern era is the era of development and culture. If we say that the Peoples in Turkestan use this science the least, then there will be no mistake. Because representatives of other nationalities, with the help of knowledge, go

up from day to day, fly to heaven. And we are entering the Earth in the shadow of ignorance and unconsciousness."

The jadidist movement did not consist only in the reform of the Māori, but it also covered all aspects of society and social life in itself. More specifically, this movement has focused on solving problems in a number of extremely important fields and areas, such as economics, culture, politics, Enlightenment, ideology, literature and art, the press, the book, The National idea and progress. This is why the jadidist movement was very influential in its time and had a powerful spiritual and cultural power that has no resemblance to history.

The jadids expressed their awareness of the essence of European modern educational technologies through the concept of their educational philosophy, as well as their ability to effectively apply them to the national educational system, as well as their national creative approach to the organization of the educational process. Accordingly, jadid's philosophy of Education manifested itself as a desire to find the right solution to pedagogical problems in scientific-theoretical and practical terms; an educational activity based on the explanation of national educational concepts in connection with the requirements of the Times. Natural, educational-Educational-the product of consciousness, but at the same time the level of consciousness and its development are also the most important factors that determine it. Therefore, superficial, formal approaches, poorly thought-out work in this area cannot be completely allowed. Therefore, it is established in our basic law that the issue of school, education and education is under the control of the state and society. At the same time, this is a nationwide issue that requires the participation and support of the general public, our entire people.

Today, great attention is paid to strengthening the National ground of the educational system in the free country dreamed of by the jadids, harmonizing with the requirements of the Times. In reality, such principles as the National idea, the formation of textbooks and manuals that reflect the most advanced patterns of national thought, excellent knowledge of foreign languages, the introduction of vocational training, thought of representatives of jadidism in their time, and their direct efforts in this way served to lay the groundwork for the modern intellectual development of our activities.

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