

THE IMPORTANCE OF THE IDEAS OF THE BUKHARAN JADID ENLIGHTENMENT IN MODERN EDUCATION

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Independent seeker

Annotation: This article is about the pedagogical activity of Sadriddin Ayni, a mature exponent of Bukhara jadidism movement, his scientific views on science, enlightening the people through his works, turning young people to independent, critical creative thinking, the importance of jadid pedagogy in the modern educational system, personality Formation, Spiritual and moral education, methodologies, educational works and textbooks, today's educational system, National Innovations, progressive, ancient history of the people, religious views, spiritual increasing social status, formation of an equal society, harmony, worldview, methodological foundations, Jadid heritage, continuity in modern education, protection of young people from radicalism, extremism and alien ideological threats, formation of modern ideological immunity, principles of modern education

Keywords: Jadid pedagogy, spiritual and moral education, student personality, national values, educational system, universal values, spirituality, enlightenment, modern education, humanism, independent thinking, patriotism, educational reform, pedagogical heritage, harmony of values

Introduction: Sadriddin Ayniy, a prolific creator of the jadidism movement, who was born in a simple family in a remote area of Bukhara region, was the mature man of Science and education of his time. Sadriddin, who began attending school at the age of six, came to Bukhara in 1890 and was educated in the madrasas of Mir Arab, Badalbek, Olimkhan, after completing the madrasa, he became a teacher in the schools of the new method. Introduction: Sadriddin Ayniy, a prolific creator of the jadidism movement, who was born in a simple family in a remote area of Bukhara region, was the mature man of Science and education of his time. Sadriddin, who began attending school at the age of six, came to Bukhara in 1890 and was educated in the madrasas of Mir Arab, Badalbek, Olimkhan, after completing the madrasa, he became a teacher in the schools of the new method. Sadriddin Ayni's literary career began in the 90s of the last century with the writing of poems, and his first work, "Guli Surkh" ("Red Rose"), was created in 1897. After that, he compiled and published a reading book for schools, "Tahsib us-sibiyon" ("raising children") (1909). After that, he compiled and published a reading book for schools, "Tahsib us-sibiyon" ("raising children") (1909). In the story "the

executioners of Bukhara" (1922), which the writer wrote in a comic way, he vividly described the hard part of the working people and the notorious life in the story "Odina" (1927), in wfter that, he compiled and published a reading book for schools, "Tahsib us-sibiyon" ("raising children") (1909). In the story "the executioners of Bukhara" (1922), which the writer wrote in a comic way, he vividly described the hard part of the working people and the notorious life in the story "Odina" (1927), in which he exposed the terrible oppression of Emir-officials, the execution of innocent people with medieval torture. Among his works during the quiet post-war building years, the four-roof "memorabilia" (1949-1954) stands out. The book "Bukhara", published in 1951, was awarded the State Prize of the Union.hehe book "Bukhara", published in 1951, was awarded the State Prize of the Union. S. Aini's novels " Bukhara", " death of a usurper "and" Dokhunda", " slaves " have been translated into Bulgarian, Germ.

Most of the schools in Turkestan were in buildings next to mosques, cemeteries, or in private men's yards. The imam of the mosque or Madrasa was the schoolmaster of the hatm gilgan. In schools, boys were taught by domla. Women who trained female children at home were called otinoyi, otinbibi, bibihalifa, bibiotin, among others. There has not been an official program of teaching in schools.the schools in Turkestan were in buildings next to mosques, cemeteries, or in private men's yards. The imam of the mosque or Madrasa was the schoolmaster of the hatm gilgan. In schools, boys were taught by domla. Women who trained female children at home were called otinoyi, otinbibi, bibihalifa, bibiotin, among others. There has not been an official program of teaching in schools. However, the basics of Islam were usually taught, and lessons in writing and arithmetic were given. The reading process consisted of teaching and memorizing the Qur'an in Arabic, followed by the Arabic Harf and sozarini. The student worked hard to learn the name and spelling of Arabic letters

Our main focus is the development and support of the production of the desired product of our people in Uzbek pedagogy.These services are our overview page of gloss Tashkent, and the heritage with the values they have supported remains relevant today. For this, work is carried out in cooperation with representatives of partner countries, international organizations and famous foreign scientists. President Sh.Although the definition of Mirziyoyev, the idea of Jadid, as a kind of socio-political phenomenon, is widespread in different states, it is necessary to fully analyze in its representatives the significant contribution to the development of the national state, regional identity and civil society on the basis of conceptual and systematic assistance.

The Jadid Enlightenment began to develop new alphabets and special study manuals in line with the new method of Education. Following this, supporters of

the movement began opening "new-method schools" in several cities in the Central Asian region. The first Jadid school was opened in Andijan in 1889, and quickly expanded to all major cities in the region within a decade. In 1900, the first alphabet based on the phonetic method was published in Uzbek. Between 1898 and 1908, Jadidists in the General governorate of Turkestan, Tsarist Russia, started operating 102 new-method elementary schools and two new-method middle schools, six new-method schools in the Emirate of Bukhara, and six new-method elementary schools in the Khiva Khanate, while the Jadidism movement emerged in Central Asia in the late 19th and early 20th centuries. Between 1898 and 1908, Jadidists in the General governorate of Turkestan, Tsarist Russia, started operating 102 new-method elementary schools and two new-method middle schools, six new-method schools in the Emirate of Bukhara, and six new-method elementary schools in the Khiva Khanate, while the Jadidism movement emerged in Central Asia in the late 19th and early 20th centuries. It was not limited to the idea of educational reform and the modernization of Islam, but also promoted changes in a number of cultural aspects. The movement promoted religious and secular sciences. Jadid pedagogy played an important role in the development of the educational system in Turkestan. It was aimed not only at teaching scientific knowledge, but also at developing independent thinking and critical thinking in students. The main ideas of Jadid pedagogy had a great influence not only on the educational system of the time, but also on the development of pedagogy as a scientific field in the present day. The movement promoted religious and secular sciences. Jadid pedagogy played an important role.

The basic principles of Jadid pedagogy: the basic principles of Jadid pedagogy are characterized, first of all, by their desire to develop high scientific and spiritual values. These principles can be classified as follows:

1. Scientific and technical approach: Jadid pedagogy saw the changing nature of knowledge and ensuring keeping pace with the times as the main task. It aims to adapt to the development of modern science and technology and to organize the educational process accordingly. It is natural that the legacy of our enlightened ancestors will serve as the foundation for the legal democratic state and civil society that we are building today. Scientific and technical approach: Jadid pedagogy saw the changing nature of knowledge and ensuring keeping pace with the times as the main task. It aims to adapt to the development of modern science and technology and to organize the educational process accordingly. It is natural that the legacy of our enlightened ancestors will serve as the foundation for the legal democratic state and civil society that we are building today. Whether

someone likes it or not, our people are not going to deviate from the path shown by our jadid grandfathers. Because their ideas and programs are fully consistent and in harmony with the strategy of building a New Uzbekistan

2.Preservation and development of national values: Jadid pedagogy emphasized the importance of teaching and bringing them to a new generation while respecting national traditions. At the same time, national principles aimed at maintaining national identity through the study of history, culture, literature and language have been put forward by the NII. In current schools, interactive methods, modern teaching methods, teaching processes based on national values are a modern form of jadid pedagogy. today, in the educational system, the awareness of the national identity and the education of young people in the spirit of patriotism is established as an important task. at the same time, there is a need to harmonize the ideas of jadid with the directions of global education, to reinterpret them on the basis of the requirements of the Times.day, in the educational system, the awareness of the national identity and the education of young people in the spirit of patriotism is established as an important task. at the same time, there is a need to harmonize the ideas of jadid with the directions of global education, to reinterpret them on the basis of the requirements of the Times. in modern pedagogical research, the idea of jadids “to develop a nation through enlightenment” is studied on the basis of the concept of independent thinking, harmonization of national and universal values. jadid pedagogy continues to be an important resource in the formation of a national self in the minds of young people, the achievement of spiritual perfection and the improvement of the educational system.

3.Equality and freedom: Jadid pedagogy has seen equal opportunities for all students as one of its core principles. This meant, in particular, educating women, creating the same educational opportunities for all classes, and ensuring social equality in society. Jadid pedagogy aims to promote discussion and dialogue among students. Through this, students were able to express their opinions and exchange ideas with each other..Equality and freedom: Jadid pedagogy has seen equal opportunities for all students as one of its core principles. This meant, in particular, educating women, creating the same educational opportunities for all classes, and ensuring social equality in society. Jadid pedagogy aims to promote discussion and dialogue among students. Through this, students were able to express their opinions and exchange ideas with each other. This method encourages students to think critically. Students, through critical and creative thinking, will have the ability to identify problems in society and develop modern

solutions to solve them. This, in turn, increases their performance and social responsibility in society.

4.Creative and innovative approach: Jadid educators in the educational process are not limited to giving students only knowledge, but also encouraged them to think independently, take creative approaches and take modern worldviews. In their opinion, the reader had to learn not only to memorize, but to create and develop new ideas. Jadid pedagogy offers effective mechanisms in developing critical and creative thinking in student youth. Through interactive education, project-based approaches, creative methods, and collaboration between teachers, students will be able to develop their abilities and find creative solutions to modern challenges. This process has a positive effect not only on improving the level of knowledge of students, but also on their personal and social development.

5.Life-close Education: Jadid pedagogy aims to give students not only theoretical knowledge, but also knowledge close to practical life. This principle has helped to make the learning process more efficient and useful. Today, in the educational system of Uzbekistan, a new look at the heritage of the jadids, the application of their pedagogical ideas to the modern educational process is gaining relevance..Life-close Education: Jadid pedagogy aims to give students not only theoretical knowledge, but also knowledge close to practical life. This principle has helped to make the learning process more efficient and useful. Today, in the educational system of Uzbekistan, a new look at the heritage of the jadids, the application of their pedagogical ideas to the modern educational process is gaining relevance. Because it is necessary for the current reader to formulate not only professional knowledge, but also such qualities as spiritual perfection, social responsibility, patriotism. In this respect, the ideas of Jadid pedagogy serve as an invaluable source of strengthening the spiritual foundation of modern education, harmonizing humanism and national identity.

Another thing to mention is that through the publicistic and scientific-creative heritage of Sadriiddin Ayni, we can also understand the history of our country, see its enormous contribution to the analysis of it with modern scientific thought. When describing historical events, aynius manifests himself not only as a muarrix who records them, but also as an intellectual who analyzes them in connection with deep socio-political and economic processes.nother thing to mention is that through the publicistic and scientific-creative heritage of Sadriiddin Ayni, we can also understand the history of our country, see its enormous contribution to the analysis of it with modern scientific thought. When describing historical events, aynius manifests himself not only as a muarrix who records them,

but also as an intellectual who analyzes them in connection with deep socio-political and economic processes. Ayni's attention to the economic potential of Turkestan, the development of Science, Technology and education is especially evident in the article "wealth of Turkestan". In it, he puts forward the ideas of the exploitation of underground wealth, the establishment of industry and the achievement of national economic independence. Many researchers have found that S.Ayni is seen as an active figure in the Turkestan jadidism movement. His articles on Mahmudhaja Behbudi show the thought and enlightened closeness between these two siymos. In it, he puts forward the ideas of the exploitation of underground wealth, the establishment of industry and the achievement of national economic independence. Many researchers have found that S.Ayni is seen as an active figure in the Turkestan jadidism movement. His articles on Mahmudhaja Behbudi show the thought and enlightened closeness between these two siymos. Ayni describes Behbudi as a symbol of national awakening for his time, extensively illuminating his views on economic solidity, popularism and religious-enlightened purity. Ayni also highly appreciates the struggle spirit and unity of Turkic peoples in his major works, while promoting the ideas of the National Awakening. In his novel "slaves", the promotion of the historical struggle of the people as the main theme is similar precisely to the experiences of the general struggle of the Turkic peoples. With these works, Adib succeeded in harmonizing the Turkish literary traditions and modernist styles of his time. Ayni also highly appreciates the struggle spirit and unity of Turkic peoples in his major works, while promoting the ideas of the National Awakening. In his novel "slaves", the promotion of the historical struggle of the people as the main theme is similar precisely to the experiences of the general struggle of the Turkic peoples. With these works, Adib succeeded in harmonizing the Turkic literary traditions and modernist styles of his time. Ayni's works, such as "Odina", "old school", "Memoirs", brought a new breath to Uzbek and Tajik literature, at the same time won the love of Turkish intellectuals. Ayni's simple and close-to-vernacular writing style is in line with the direction of realism in Turkish literature. His works reflect approaches and vital observations based on folk oral creativity. Today, Sadriiddin Ayni's legacy serves to strengthen ties between Turkic peoples, to spread common values and ideas between them, not only literary, but also cultural and spiritual. Ayni's simple and close-to-vernacular writing style is in line with the direction of realism in Turkish literature. His works reflect approaches and vital observations based on folk oral creativity. Today, Sadriiddin Ayni's legacy serves to strengthen ties between Turkic peoples, to spread common values and ideas between them, not only literary, but also cultural and spiritual. Ayni's works are

still read and appreciated as a unique literary treasure of the Turkish world. His work is also important to modern literature and society, especially because it advances ideas such as the Enlightenment, justice, and social equality. The social and spiritual content of his works contributes to the development of solidarity, solidarity and cultural ties between the peoples of Central Asia

In conclusion, our Jadids have reached this level in education today. we will not be mistaken if we say that the hissas that added the acquisition to the scalability are too large. It is also because the high content ideas they left above have come down to us so that it would be more useful if we could develop these ideas further and add massively not to lose their power. e will not be mistaken if we say that the hissas that added the acquisition to the scalability are too large. It is also because the high content ideas they left above have come down to us so that it would be more useful if we could develop these ideas further and add massively not to lose their power. Sadriddin Ayni's sharp and touching thoughts, thoughtful and deep approaches based on life observations, proximity to the vernacular, simple and fluent style attracted the attention and admiration of not only Uzbek, but also Turkish intellectuals. His works, such as "Odina", "old school", "Memoirs", opened a new page in Uzbek and Tajik literature and became an important turning point in the development of national literature. At the same time, these works also served as a source of inspiration for Turkish ADIBS and intellectuals, allowing them to look at the social, political and cultural problems in their societies with a new look, analyze and look for new ways to solve them. is works, such as "Odina", "old school", "Memoirs", opened a new page in Uzbek and Tajik literature and became an important turning point in the development of national literature. At the same time, these works also served as a source of inspiration for Turkish ADIBS and intellectuals, allowing them to look at the social, political and cultural problems in their societies with a new look, analyze and look for new ways to solve them. Ayni's Literary Heritage, his ideas of humanism and understanding and appreciation of the national self were also widely recognized and glorified in the Turkish world. Even in today's modern literature and science, the study of Ayni's work, the study of his ideas and methods, is a great task before a new generation of scientists and researchers. In particular, his achievements as a bilingual creator can serve as a model for multinational and multicultural societies. Its scientific and publicistic legacy is researched in depth by historians, literary scholars, cultural scholars and sociologists, providing practical conclusions that can be applied in search of solutions to the modern problems of society.

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