

The Role of Modern Educators in Educating a Perfect Generation

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Abstract:

This article provides detailed information about "The role of modern enlighteners in raising a perfect generation." Also, the reforms and other activities implemented by the modern enlighteners for the development of the education sector in Turkestan were touched upon.

Keywords: jaded, new method schools, education, literacy, enlighteners, "Jamiyati khariya", "Publishing companies", revolution, imperialism, "Educational atfol", political societies.

INTRODUCTION

The fact that Uzbekistan has chosen the path of evolutionary development in creating a great future and reaching the level of the developed countries of the world, the universal and national values, customs, traditions, moral qualities and virtues specific to the Uzbek people, established since the distant past. is widely available. Islam Karimov, the first President of the Republic of Uzbekistan: "I often discuss Abdulla Avloni's opinion that "Education is a matter of life, death, salvation, destruction, happiness, or disaster for us." These words of the great enlightener were as important and relevant for our nation at the beginning of our century, they are as important and relevant for us today, even more so. emphasized that it is important. The formation of modernist ideas in Turkestan dates back to the 90s of the 19th century. This movement played an important role in the social, political and cultural life of the country until the end of the 30s of the 20th century. After the Russian Empire conquered Central Asia, they began to attack the material and spiritual culture of the local population. In order to preserve the rich spirituality and culture of our people and to further improve it, the study of the activities carried out by the ancients in the country is accurate only when objectively analyzed on the basis of sources and documents.

can be entered. The Jadidlar movement in Turkestan at the end of the 19th century was not only a dry cultural-educational movement, i.e. a transition from the difficult teaching system of the old

schools to a new teaching system that was easy to learn, at the same time It included the teaching of Turkish-Islamic legal relations to the nation, national-educational, development and national independence problems. Due to the backwardness and ignorance of the country of Turkestan, the miserable condition of the country's population, the fact that Turkistan is far behind the European and world civilization, the Islamic religion and the Sharia have been trampled on, and several other reasons, the advanced and intelligent people of the country have different opinions. and opinions began to emerge. It has become a historical necessity for them to awaken the masses from their social slumber, national awakening. In a word, the Jadidism movement objectively appeared as a response to the demands and wishes of social development and historical development. A whole new generation of intellectuals has been formed in the country, who have passed through the pains and hardships of the people through their hearts and bodies, and mobilized their entire mind, intelligence, and capabilities for freedom and development.

MATERIALS AND METHODS

The services of Tatar people's intellectuals have been great in spreading and promoting the ideas of Jadidism among the population in Turkestan. One such enlightened person was Ismail Gaspirali. Ismail Gaspirali lived in 1851-1914. He was a Crimean Tatar pedagogue, publisher, and a major political and public figure. In 1908, he visited Turkestan and met Mahnudhoja Bebudi, A. Shakuri and others, who are considered to be one of the leading enlighteners. . "Tarjimon newspaper, initiated by Ismail Gasmirinsky himself, played a big role in spreading such ideas. He was known as the leader of the Muslim national liberation movement. "Dor ul-rokat Muslims" scientific-fantasy work, "One hundred years later 2000-sana' artistic-publicist novel, "Turkestan books like 'Ulamosi' belonged to his pen." In 1884, Ismail Gaspirali taught 12 children with a new method - the "usuli jadid" sound method, and in 20 days they were literate. We should also mention that Ismail Gaspirali "Bukhara and Bogchasaroy", "From Bogchasaroy to Tashkent" (1893), "A new history of Turkestan" (1905), "What did I see in Bukhara?" (1908), actively participated in "Letter from Turkistan" and other magazines with his sharp publicist articles. With his influence, teaching manuals, press and literature samples for schools of the new method began to appear in Turkestan. At this point, the question arises whether Ismail Gaspirali was the only one who created the textbooks for Jadd schools. We will answer such questions as follows. Enlightened intellectuals of our country have also created several educational manuals and textbooks for Turkestan. For example, Mahmudhoja Behbudi is active in organizing jaded schools in Turkestan, providing them with textbooks and study guides. Mahmudhoja Behbudi "Muntakhabi jug'rofiiumumiy" ("Short general geography"), "Kitobat-ul atfol" ("Children's letter"), "Mukhtasari tarikhi islam" ("Brief history of Islam"), "Practice of Islam", " Madhali гугрофияи умраний" ("Introduction to Population Geography") and other similar textbooks. Establishes a publishing house and publishes textbooks, manuals and maps. Such textbooks and study guides are important not only because they were issued for the first Uzbek schools, but also from the point of view of the development of our language and writing culture. Abdulla Avloni, another enlightened modernist, creates textbooks and reading books for the school he opened, such as "The First Teacher", "The Second Teacher", "Turkish Gulistan or Ethics", consisting of four parts. Abdulla Avloni encourages the young generation to go to school, study and get good knowledge. In his poem "School" written in 1916, he ends the following lines:

Kimki o'qumas maktab, kirmas – qaramas maktab,

Qilg'ay bu kishilardan faryodu fig'on maktab.

Jonim, o'qungiz maktab, boru yo'qingiz maktab,

Sizlar uchun avlodim, bog'I guliston maktab.

Manbaidur fan maktab, eng yaxshi chaman maktab,

Axloq-u odobsizga olmoqligi kon maktab.

Guldastai gul maktab, sunbulu janbul maktab,

Bulbul kabi tolibga gulzoru jahon maktab.

Milliy uyimiz maktab, to'nu to'yimiz maktab,

Ta'lim uyidur, Hijron, eng yaxshi makon maktab.

In a word, Abdulla Avloni, as a major representative of the Jadidist movement, made his worthy contribution to the national revival of the early 20th century and did a lot of hard work along the way.

RESULTS

As a result of efforts made by modern enlighteners, new Usul schools were opened in Turkestan region. Children had the opportunity to get a good education there. The program developed by the Jadids in the implementation of these works consisted of three main directions:

- To expand the network of new method schools as much as possible;
- Sending knowledgeable, potential and talented young people to study abroad;
- Publication of newspapers aimed at creating various enlightened societies and organizing a strong layer of intellectuals.

In 1900, a new school was opened in Bukhara by Joraboy. Then such a school was opened in 1908 by Mirza Abdul Wahid. The Emir of Bukhara will be obliged to recognize these schools. Mufti Domullo Ikram, who worked at that time, achieved the acceptance of this new method of schools by the religious community.

After the revolution in Russia in 1905, Turkestan Jadids began to have close contact with all Turkic peoples in Russia, as well as with the country of Turkey. During this period, social organizations such as "Jamiyati Khairiya" and "Publishing Companies" founded in Istanbul, Turkey, began to appear in Bukhara and Khiva. As an example, following the "Young Turks" movement that arose in 1908 due to the Turkish revolution, "Young Khiva" societies were created in Khiva and "Young Bukhara" societies in Bukhara. Political organizations and societies of such a militant movement will soon have influential organizations in large cities of Central Asia, such as Samarkand, Bukhara, Tashkent, Khiva, Kokan, Andijan.

In Bukhara, Ahmadjon Mahdum, Sadridin Ainiy, Osmankhoja Polathoja's son, Abdulvahid Rafi Mahdum form a clandestine militant society called "Tarbiyai atfol". This society will start a sharp struggle against imperialism, colonialism and ignorance. "Tarbiyai Atfol Society will establish a branch in Istanbul to help students studying in Turkey. Its leaders were Abdurahman son of Sadiq Ashur and Abdurauf Fitrat. Another society of Bukhara Jadids was the society "Education of the Turan edition". Its organizers were Abdurauf Fitrat, Muqim Boyjon, Ahmadjon Mahdum, Olimjon Idris. This society will soon send students to study in Turkey. As stated by S. Ahmedov and Q. Rajabov in the article "Jadidchilik", Mahmudhoja Behbudi in Samarkand, Munavvarqori in Tashkent,

Ubaydullahhoja Asadullahojayev, Tashpolatbek Norbotabekov, Abdulla Avloni, Fitrat in Bukhara, F. Khojayev, Usmanhoja, Abduvahid Burhanov, Sadridin Ainiy, Ashurali Zahiri in Kok, Obidjon Mahmudov, Hamza, Ahmad Boytursun in Orenburg, Miryoqub Dulat, Abdulhamid Sulaiman son of Andijan, Cholpon, Sadullakhoja Tursunkhojayev, Khoji Yusupov of Polvonniyoz in Khorezm, Bobohun Salimov were great representatives of Turkestan resistance movement. As a result of their efforts, a number of things have been done. That's why modern enlighteners received high trust and attention of the people.

CONCLUSION

As a conclusion, we can say that during this period, the modern enlighteners created the ground for the young generation to grow up educated and educated. Due to their rich historical heritage, today's youth also organize the activities of Jadids with great interest and enthusiasm. In their works, the issues of education and training were specially discussed. For example, let's take Abdulla Avlani's work "Turkish Gulistan or Morality". In it, special attention was paid to the issues of education and upbringing, and the formation of the culture of self-control in the society was also touched upon. Resources like these instill in today's youth a love of education and upbringing.

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