



TOPICAL ISSUES OF DEVELOPMENT OF PROFESSIONAL SKILLS OF STUDENTS BASED ON SCIENTIFIC HERITAGE OF JADIDS

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ABSTRACT

This article discusses the actual issues of improving the professional skills of the students based on the scientific heritage of the Jadids. In this article, the reforms carried out in the field of education in Turkestan were analyzed on the examples of prominent representatives of the Jadids, Mahmudhoja Behbudi, Abdullah Avloni and Ishakhon Ibrat. The actual aspects of improving the professional skills of students are explained based on the scientific heritage of Jadids.

KEYWORDS: *Jadids, education, upbringing, pedagogy, student, "usuli qadim" "usuli savtiya", "Sadoyi Turkiston".*

INTRODUCTION

It is known that the scientific heritage of the Jadids today plays a significant role in conducting research on the education of the younger generation. The future pedagogics seek solutions to the questions of how to organize the professional activity of students, and what areas of education should begin with reform. The issue of the direct relations of the students' professional activities with the reform of society's education and training plays an important role in the study and implementation of the scientific heritage and pedagogical activities of the Jadids.

The Jadids movement in Turkestan which was founded by the Jadids in the late 19th century had undergone qualitatively different stages of development at the beginning of the twentieth century. The Jadids worked in different directions for the development of the homeland and the nation. Representatives of this movement considered enlightenment, education, and training pivotal issues in carrying out socio-political reforms in society.

The Jadids established a new branch of national enlightenment in the country because they understood Enlightenment in a broad sense. The Jadids considered social life and the reform of national customs as one of the most actual issues.

Indeed, the conquest of Turkestan by the Russian Empire turned the country into a colony of the Russian Empire that supplied agricultural raw materials. Deterioration of the living conditions of the local people, trampling of

national and religious values, the rapid inflow of foreign investment into the country, and the brutal plunder of the country's wealth by the invaders did not leave indifferent enlightened scholars. Therefore, the national patriotic scholars looked for different ways to get rid of the colonial complications and to fight for development. Because of these efforts, the Jadids movement emerged in Turkestan at the end of the 19th century.

MAIN PART

The movement of Jadids in Turkestan has its own deep local roots. The educated people, who lived in the second half of the XIX century, had realized on time that the peoples of Turkestan were lagging behind the peoples of the world in socio-political life. They chose science and enlightenment as the only way to get rid of this backwardness.

In addition, the famous enlightener Mahmudhoja Behbudi in his article "*Muhtaram yoshlarg'a murojaat*" (Address to the honorable youth) states that the only way to get rid of ignorance and the development of Turkestan is "*Turkiston yoshlari muallim yetushdurmoqning chorasini topmoqlari lozimdur*" (the youth of Turkestan should find a way to bring up teachers) [1].

Realizing that science is the foundation of progress, the leading scholars first chose enlightenment as the main term for overcoming backwardness. Towards this goal, in the last quarter of the XIX century, the first new methodological schools were opened in Turkestan.



Ishakhon Ibrat from Fergana who was one of the prominent representatives of the Jadids movement in Turkestan opened a school in Turakurgan in 1886 after graduating from a madrasah in Kokand. His school was very different from the “*usuli qadim*” (*usuli tahajji*), that is, schools based on the *hijo* method. Ishaqkhan applied the method of sound (*savtiya*) which was advanced in relation to his school and he defended the “method *savtiya*” from the supporters of the old method. However, due to the behavior of some illiteracy people, this school was soon closed [2]. After that, from 1887 to 1895 Ibrat visited a lot of cities in Asia and Europe, such as Mecca, Kabul, Bombay, Calcutta, Istanbul, Sofia, Athens, and Rome. He got an opportunity to compare the life, culture, and art of the peoples of the East and the West, learning Arabic, Persian, Indo-Urdu and English. He learned French in Arabia, the oldest Phoenician, Jewish, Syrian, and Greek scripts along with English in India. Speaking about this, his contemporary Ibrahim Davron emphasizes that Ibrat was also a good master in writing Russian, Turkish, Armenian, and other letters [3]. When he returned from his journey, he embarked on a consistent practice for the development of his country and became one of the activists of the Jadids movement.

By the beginning of the twentieth century, dozens of new methodological schools were operating due to the movement of the Jadids. In particular, the revival of social-political movements, which began after the defeat in the Russo-Japanese War, was a major impetus to the activity of the Turkestan Jadids movement, and this movement began to take on a political character under the influence of these processes.

It should be noted that the Jadids opened mass publications, printing houses, and theatrical performances in order to spread enlightenment among the masses, and to raise the political consciousness of the nation. The services of Munavvar Qori Abdurashidkhan og’lu, Mahmudkhoja Behbudi, Abdulla Avloni, Sadridin Aini, Fayzulla Khodjaev, Toshpulatbek Norbotabekov, Abdurauf Fitrat, and others were invaluable in this regard. According to investigated sources, the first developed societies in Turkestan were formed under the influence of socio-political movements in Iran and Turkey after the first Russian revolution of 1905-1907. The revolutionary movements in Asian countries served as an important stage in the development of socio-political and religious views in the Muslim world, in particular in Turkestan.

The defeat of Russia in the Russo-Japanese War of 1904-1905 led to a sharp decline in the prestige of the Tsar’s despotic regime in front of all the oppressed peoples of the empire. This gave impetus to the development of political ideas and gave confidence that the dreams of achieving national freedom would come true. The revolutions in the East and the various ideological currents that entered the country from those places served as an important factor for the unification of the opposition forces here, and the

formation and development of national-political organizations.

Members of the Jadids movement considered teaching and educating the people and the introduction of the teaching of specific sciences in madrasahs was one of the first tasks.

Socio-economic and political issues in the country were discussed at the meetings of the Jadids movement.

The study of the social sciences and humanities, in particular the history of Turkestan, is a significant part of the scientific heritage of the Jadids. Mahmudkha Behbudi says about this: “History is a very important and useful thing. Some of the benefits of history are that it is possible to learn from how a nation has developed and how it has developed, or to learn from the fact that a nation has declined for some reason and has become obscure in the end” [4].

The awakening of Turkestan did not leave indifferent the Tsarist government, official circles. Any society and organizations established in the country were under the supervision of the spies imposed by the administration of the despotic government.

During the First World War, the educated people of the country began actively participating in socio-political life. At the same time, the number of national publications and societies in Turkestan increased, and the Jadids began to take bold steps toward overcoming backwardness and national development.

In 1916, the “G’ayrat” Society was established in Kokand by prominent representatives of the Jadids. The main goals of this society were, on the first hand, to provide the new method schools with textbooks, notebooks, and teaching aids, and on the other hand, to publish and distribute books, newspapers and magazines in the local language among the local people.

In the public store located in the part of old cities in Kokand, the newspaper “*Vaqt*” which was published in Orenburg in the Tatar language, the newspaper “*So’z*” which was published in Moscow in the Tatar language, the newspaper “*Open so’z*” published in Baku was popular among the local people at that time and were in high demand. In addition, the newspaper “*Turkestanskaya golos*” which was published in Andijan in the Russian language by society was spread among the people [5].

A deep analysis of the literature review on this issue shows that the civilized indigenous population had fully understood what demands modern conditions (late 19th century to early 20th century - author) put forward for their children. From the dissatisfaction with today’s Russian-style schools, they began to look for other ways to educate their children. As a result of this, we will witness the emergence of new-style schools.



After closing the Jadids newspaper Sadoyi Turkiston, which was published in Tashkent by the colonialists the well-known Jadid Ubaydullohoja Asadullohojaev, arrived in Andijan from Tashkent. His arrival in Andijan was also the result of the ruling tyrannical government's policy of persecution and repression against national progressives. The closure without any issue of "Taraqqiy", "Hurshid", "Shuhrat" and other newspapers that were the swallows of our national press, was a manifestation of the policy of the tsarist authorities, which sought to keep the peoples of the country enslaved in every way. A similar sorrowful fate befell the Sadoyi Turkiston newspaper. After that, the editor Ubaydullohoja Asadullohojaev tried to publish the newspaper in Andijan. However, the military governor of the Fergana region did not allow Asadullohojaev to publish his newspaper [6].

It should be noted that the scientific heritage of the Jadids plays a significant role in the formation and improvement of pedagogical professional activity in students, in this regard, the study and implementation of the heritage of another famous Jadid ancestor Abdullah Avloni is the actual issue.

Avloni understood the scope of education broadly. Avloni does not limit education to morality alone. He was well aware that the saying, "A healthy mind is in a healthy body." He begins the sentence, first of all, with the need to worry about the health of the child. According to Abdullah Avloni, "A healthy, strong body is the most necessary thing for a person. Because, in order to read, learn and teach, a person needs a strong, healthy body [7].

Based on the scientific heritage of the Jadids, it is possible to several factors that are the main content of professional activity in front of students of pedagogical higher education institutions that is teachers.

- Upbringing begins from the day of birth and lasts until the end of life. It consists of two stages – family and school upbringing;
- The formation of thinking ability in the children, the education of thought is greatly essential and one of the sacred tasks. Consequently, it was "relieved of the attention of the teachers, loaded on their consciences," and in need of their help;
- The power, the adornment, the breadth of thought "depends on the teacher in many ways. Children's thinking is also related to the level and scope of the educator's thinking and aspirations [8].

CONCLUSION

In conclusion, the fact that the role of the scientific heritage of the Jadids in the education of the younger generation is incomparable, still today determines its relevance. Undoubtedly, the improvement of professional skills of students based on the scientific heritage of the Jadids is an important foundation for the

implementation of the completely new and necessary idea of "New Uzbekistan – starts from the threshold of the school, the education and training system", which is being implemented in our country today.

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