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## **CHARACTER AND CLASSIFICATION OF SOURCES OF MODERN EDUCATIONAL PHILOSOPHY**

**Abstract:** The article discusses the regular publication of opinions about the division between "modern" and "old" scholars in newspapers and magazines, and the fact that Abdulla Avloni wrote more than ten textbooks and study guides for the students of modern schools, and Munavvarqori Abdurashidkhanov created several textbooks and study guides in various subjects, and Behbudi's significant work in the field of press and education as a leader of the modernists raised.

**Key words:** "Jadid" and "old" scholars, Abdulla Avloni's works including "Birinchi muallim", "Ikkinchi muallim", "Turkish gulistan yoxud axloq", "Maktab gulistoni", "Adabiyot yoxud milliy she'rlar", Munavvarqori's textbook "Adibi soniy", Bekhbudiy's works: "Muntaxabi jug'rofiyai umumiy", "Kitobatul atfol", "Mukxtasar tarixi islam", "Madxali jug'rofiyai umroniy".

When it comes to speak about the characteristics and classification of the sources of djadid educational philosophy, it is important to focus on the division between "jadid" and "old" scholars. This process was regularly published in newspapers such as "Taraqqi", "Khurshid", "Samarkand", "Sadoi Turkistan", "Sadoi Fergana", "Turkistan regional newspaper", and magazines including "Oina", "Al-islah", "Al-izah" regularly published in magazines, there were many debates and discussions. Priests, madrasa mudarris who were against the renewal of the education system, and Jadids, who were forced to work under the pressure and persecution of the tsarist government, stood firmly on the path of their profession and beliefs. They managed to reform the education system despite the opposition. They introduced the teaching of religious subjects and secular subjects and renewed the system based only on memorization.

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In 1909-1917, Abdulla Avloni wrote more than ten textbooks and study guides for the students of Jadid schools. The works “Birinchi muallim”, “Ikkinchi muallim”, “Turkish gulistan yoxud axloq”, “Maktab gulistoni”, “Adabiyot yoxud milliy she’rlar” served as an important guide for modern schools. “Turkish gulistan yoxud axloq” talks about good and bad manners, and Avloni defines the concepts of homeland and family by interrelating them. The city and country where each person was born and grew up is called that person's homeland. “If an animal loses its homeland - its home, it does not live as comfortably as it did in its own land, its life becomes miserable, and the love of its homeland is always in the corner of its tongue”<sup>1</sup>.

“Turkish Gulistan...” left a significant mark not only on the development of pedagogical thought at the beginning of our century, but also on the development of socio-aesthetic thinking of this period in general”<sup>2</sup> it can be said that Avloni's ideas expressed in “Turkish Gulistan...” were continued in his poems. The Enlightenment poet uses the phrase “cultural savages”, the same problem that threatens the nations of the world today. Popular culture, cobwebs, threats to human rights and freedom, human trafficking are actually just a manifestation of the actions of “cultural vaishis”. In one word, the poet described the situation of the people separated from their language, religion and history, and clearly expressed his attitude towards authoritarian politics.

U. Dolimov's monograph “Jadid schools in Turkistan” is a textbook taught in 5 academic years in jadid schools. The books of Saidrasul Saidazizov in the first academic year, Munavvarqari, Avloni’s in the second year of study, Ali Askar Bayramali Kalinin, the son of Mominjon Muhammadjon’s books in the third academic year, Mulla Ahmadkhoja Eshan, Avloni’s textbooks in the fourth academic year, and Munavvarqori (Sabzavor Collection), Avloni’s textbooks in the

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<sup>1</sup> Avloniy A. (1992). “Turkiy guliston yoxud axloq” Toshkent, “O‘qituvchi”, P-28.

<sup>2</sup> Milliy uyg‘onish davri o‘zbek adabiyoti. Toshkent.: Ma’naviyat, 2004. 290-b.

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fifth academic year were taught. The "Sabzavor" was created by Munavvarqori and includes the works of poets such as Kami, Avloni, Tavallo, Sidqi, Miskin, Hamza, leading educated writers of the time. Said Ahrari's article "Differences in the old and new methods of education" was written in 1925 and the method of experiment and observation, memory, scientific development - new discovery and reform, modern sciences are discussed. The author notes that the science of medicine, wisdom and chemistry is based on seeing and testing (observation and experience), independent sciences such as mathematics and logic rely on the mind and eye, not on observation. Animal and plant sciences are based on the basis of direct vision. Said Ahrari offers education in the field of different subjects. He points out that science cannot be learned deeply and perfectly by memorization alone. In modern education, the advantage of learning in the field of science is accepted. The integration of some subjects included in high school programs today shows that Said Ahrari understood the essence of education correctly even at that time. In general, it can be observed that the innovations and experiences brought to the educational system by modern creative teachers not only justify themselves, but also fully meet today's requirements.

The intellectuals, the leading scholars of their time, and free-thinking people who faced the problem of the country's backwardness knew that it was in the education system at the beginning of the 20th century. Hakim Khan's Masumkhan's great-grandson's trip to Orenburg, Astrakhan, Semiplatinsk (Shamai) completely changed his outlook. Based on his impressions, he wrote the work "Muntakhab-ut Tawarikh". He left Russia in 1826 and went to Muslim countries. He became closely acquainted with the reforms carried out by Muhammadali Pasha in Egypt, and met personally with Muhammadali Pasha. He was surprised that the king separated 40 selected young men and sent them to Europe for 7 years of study. The goal was not to lag behind the West, to keep pace with the times, to absorb and spread the best knowledge in Europe. Hakimkhan Tora's heart is touched by their long-term work, and when he returns to his homeland, he wants to take part in these

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works. Hakim Khan thoroughly studies the centers of education established there. In his book, he extensively covered issues such as teaching religious and secular sciences, selecting students for various fields of study, taught subjects, and providing graduates with jobs according to their abilities. During his trip to Russia, Ahmad Donish was also amazed by the education and development there, and he tried to implement what he saw at home when he returned to his homeland. After the middle of the 20th century, Ahmad Donish came to the conclusion that it is necessary to completely reform the education system in schools and madrasas, teaching and learning methods. However, no one listens to his suggestions, on the contrary, he is removed from his position and the scholar was publicly declared an infidel. Sadriddin Ainiy gave detailed information about this. At the beginning of the 20th century, the Jadids continued the path of enlightenment started by Hakim Khan and Ahmed Donish. The name of the repressed Jadids was completely vindicated by the time of independence. The works of Fitrat, Cholpon, A. Avloni, Behbudi, Abdulla Qadiri, Sidqi Khandayliqi, Ibrat, Ajzi, Sufizoda were published extensively.

"The great merit of Jadid pedagogues is that they considered education in their mother tongue, national literature, teaching the basics of the Muslim religion as a decisive issue. Because they considered the mother tongue and literature to be the main means of preserving the nation's identity. The sources of modern educational philosophy are dominated by social problems, issues related to everyday life, the call to learning, the fight against ignorance and backwardness, and the theme of patriotism. The created textbooks and manuals include works that express the spirit of the time. Morality, education, national liberation, call to enlightenment can be said to be the leading themes of jadid literature.

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