

UDK 37.02

**Farxodjonova N.F., teacher
Namangan Engineering – Construction Institute
Uzbekistan, Namangan**

**THE IMPORTANCE OF THE SPIRITUAL HERITAGE OF THE
JADIDS IN THE DEVELOPMENT OF SOCIETY**

Annotation: The Jadids of Turkestan, like other progressive figures of Jadidism, began their activities with the development of enlightenment and the dissemination of enlightenment ideas. All the thoughts of the advanced Jadid intelligent were aimed at the liberation of the Motherland, at national independence, but this dream could not be realized in the current conditions. Independence could be achieved only through educational and political activities.

Key words: Jadids, education, politics, development of enlightenment, society, spiritual heritage, independent,

The Jadids did not represent the independence and progress of the country without full-fledged specialists armed with modern knowledge. In this regard, at the end of the 19th century, the Jadids fully realized the need to open new-fangled schools in Turkestan. At that time, newspapers and magazines published in Russian widely covered the issues of the education system of indigenous peoples. After the conquest of Turkestan, Russian-native schools began to open here. The appearance of new-fangled schools together with Russian-native schools could not go unnoticed. In the 1st issue of the newspaper "Turkestan Vedomosti" (1909) it was noted that the new-fashioned schools were created on the basis of modern requirements. In old-fashioned schools, religious education was limited, they did not teach modern secular sciences. Newfangled schools “meet the requirements of life and teaching methods, and programs and the entire structure...These newfangled schools deserve attention... Having entered the life of the people, they will raise the local population and pull them out of backwardness.” Chief Inspector of educational institutions of the Turkestan region O. Kerensky, on

January 12, 1909 and January 27, 1910, asked for information about the new-fangled schools, by whom and when they were opened. It became known that such schools were initially opened illegally and without permission. But since the closure was fraught with discontent of the local population, and besides, there was no reason to close and ban them, a proposal was made to develop a program and a separate law on their activities. After that, the number of new-fangled schools began to increase. They opened not only in cities, but also in villages. In schools, reading, writing, arithmetic, geography, natural history were studied, textbooks were published. The Jadids focused on the reform of primary education. The students trained in the new-fangled Jadid schools later became famous figures of science, technology and literature. In the first quarter of the twentieth century, a new era begins in the culture of the Turkestan region, which is marked by the appearance of the Uzbek national theater. Having awakened the nation with the rays of enlightenment, the Jadids, who dreamed of the victory of freedom and progress, considered theater one of the strong factors on the way to achieving their goal. They understood the importance of theater in promoting their ideas among the people. All the money collected from the performances was spent on providing the newfangled schools with the necessary educational materials.

All productions, rehearsals, and preparations for the show were widely covered in newspapers. The very first work that saw the theatrical stage was the drama of Mahmudhoja Behbudi "Padarkush" ("The Parricide"). This drama was shown in theaters in Samarkand, Tashkent, Kokand and other cities. After the drama was shown in Andijan, 20 percent of the proceeds were transferred to the construction of a girls' gymnasium. The Jadids of Turkestan paid great attention to the training of personnel in foreign countries. They sent talented young people to study in Germany and other countries. Attention was also paid to the study of languages. Most of the Turkestan Jadids are great educators, literary figures, historians, teachers. They themselves wrote textbooks for newfangled schools. Their pedagogical views are still considered relevant today in the education of the

younger generation. Fitrat, Mahmudhoja Behbudi, Abdullah Avloni, Ibrat, Sadridin Aini and others are known for their pedagogical views. From the Fergana Jadids, Iskhokkhon Junaydullakhonkhuzha ugli Ibrat in his articles more than once reflected on the extra expenses at weddings, that young people prefer kupkari to gaining knowledge. In one of the articles published in the newspaper "Turkiston Viloyating Gazeti", he writes: "...No one gives advice to the people, and if they do, then no one listens to them. And the guys only think about kupkari."... Continuing his thought, he shows that: "A person without science (knowledge) is like a wall without a foundation. A wall without a foundation is fragile. Teach knowledge and teach morals, the epoch needs the knowledge of science)". With these words, Ibrat encourages young people to study secular sciences.

The Jadids, calling for reducing the costs of holding family celebrations, drew attention to the deplorable state of mosques, madrassas, and schools. They wrote that their repairs would often benefit and called on rich people to patronage. S. Saifuddin wrote on this occasion: "At present, such temples as mosques and madrassas, such centers of science and education as schools are in ruins. And there are no people who would spend their money on their repair and reform. ... However, if spending ten, twenty, thirty thousand on a wedding is considered a God-pleasing thing, spending the same money on schools, madrasas, libraries and hospitals will not really bring benefits equal to the benefits of spending the same money on a wedding?" It should be said that in the last decade, the President of the Republic of Uzbekistan and the Cabinet of Ministers have repeatedly drawn attention the population of the republic for extra expenses in family celebrations. Therefore, we can say that the views and ideas of the Jadids are relevant today. Thus, the Jadids used every opportunity to spread the ideas of enlightenment among the masses. They propagandized their ideas and views through newfangled schools, works of art, journalism, theatrical art. The Jadids made a huge contribution to the development of education in Central Asia.

References:

1. Farxodjonova N. Features of modernization and integration of national culture //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 2. – С. 167-172.
2. Isroilovich I. M. et al. PHILOSOPHICAL IDEAS AND VIEWS OF NATIONAL CULTURE IN THE CONDITION OF GLOBALIZATION //PalArch's Journal of Archaeology of Egypt/Egyptology. – 2020. – Т. 17. – №. 7. – С. 14289-14295.
3. Farxodjonova N. F. RELATION TO NATIONAL CULTURE IN THE CONDITION SPIRITUAL RENEW OF SOCIETY IN THE REPUBLIC OF UZBEKISTAN //Мировая наука. – 2018. – №. 6. – С. 14-17.
4. Ergashev I., Farxodjonova N. Integration of national culture in the process of globalization //Journal of Critical Reviews. – 2020. – Т. 7. – №. 2. – С. 477-479.
5. Farxodjonqizi F. N., Dilshodjonugli N. S. Innovative processes and trends in the educational process in Uzbekistan //ACADEMICIA: An International Multidisciplinary Research Journal. – 2020. – Т. 10. – №. 4. – С. 621-626.
6. Farxodjonova N.F. MODERNIZATION AND INTEGRATION: SOCIAL-PHILOSOPHICAL ANALYSIS //Роль науки в формировании современной виртуальной реальности. – 2019. – С. 10-12.
7. Farxodjonova N.F. HISTORY MODERNIZATION AND INTEGRATION OF CULTURE //Теория и практика современной науки. – 2018. – №. 3. – С. 13-15.
8. Numonjonov S. D. Innovative methods of professional training //ISJ Theoretical & Applied Science, 01 (81). – 2020. – С. 747-750.
9. Farxodjonova N. F. MODERNIZATION AND GLOBALIZATION AS HISTORICAL STAGES OF HUMAN INTEGRATION //Теория и практика современной науки. – 2018. – №. 3. – С. 16-19.