

The Views of the Jadids on the Content of Education



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ABSTRACT: In this article author reveals new types of revolutionary method of teaching, especially offered by jadid scholars. Also this article shows the ways of scrutinizing new teaching skills to the out-of date education and analyzed both its advantageous and disadvantageous sides.

KEYWORDS: jadids, education system's challenges, new method's of teaching, traditional and modern types of teaching, scholars, priceless service of uzbek ancestors.

INTRODUCTION

The Jadids begin their first steps in the field of scientific and artistic creation by seeking enlightenment and encouraging the people to enlightenment. They strive to make the people educated, enlightened, and to renew life and society.

Enlightened Jadids understand the great role of the teacher in rescuing the people from ignorance, the country from poverty, oppression and slavery. The main decisive force in the field of culture and enlightenment is the teacher. They sing of the teacher in their poems, saying that he is a teacher who guides the people, leads them to the bright paths, awakens them from their slumber and opens their minds. . The teacher believes that with his knowledge and enlightenment he will be able to bring the whole of Turkestan out of these difficult days and into the bright ones.

Jadid educators consider the importance of various educational institutions to be very important in educating the people. Realizing this, our ancestors opened many educational institutions - schools and madrasas: "... our fathers, realizing the importance of education, built two hundred madrasas, and in each madrasah ten to fifteen rooms. ... they built eleven libraries and collected the books of their time here to ensure the full reading of the students".

The Jadids pointed out that the old schools and madrasas in the country did not meet the demand for education, and to open new schools in their place, to replace the medieval system of public education with a modern system. advocate for school and new teaching methods.

METHODS

The duration of study in the new method schools was 4-6 years, and in the Behbudi school it was 8 years, and there was no strict uniformity in their curricula. For example, the curriculum of the school of teacher Abdulla Qori Mulla Sayfullayev included the following:

Ist year: reading and writing on the basis of the book "Adibi avval"; praying; verbal count to one hundred.

Year 2: Reading and writing on the basis of the book "Adibi soniy"; Reading the Qur'an; Reading "Hawaiian religion"; praying; verbal counting up to a thousand.

Year 3: Reading and writing based on the book of Sufi Alloyar; Reading the Qur'an; Reading part II of "Hawaiian religion"; History of the Prophets; Ahmad Hadi's Geography; "Method of calculation" (translation from Russian); "World Information" (history); moral advice; arabic language.

Year 4: Reading the Qur'an; History anbie; Advice; literature; Arabic language on the basis of the book "Durus shmfaxi"; Persian language; arithmetic; sart grammar

In the schools of the new method, many hours were devoted to the study of religious sciences. In addition, mathematics, geometry, native language, geography, history, natural sciences, and sometimes Russian were taught. In 1916-1917, physics was also included in the curriculum.

Proponents of the new school, recognizing the importance of Islam, the Koran and the hadiths in the moral education of children, include verses from the Qur'an and hadiths in their textbooks, and provide religious education in schools.

One of the Jadid educators, Fitrat, continues the tradition of medieval Eastern thinkers in his book "Leader of Salvation" and gives a classification of sciences. This is not the case with other educators of his time. Sh. Goipova explains the reasons for Fitrat's classification of sciences as follows: propaganda and advocacy "

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Fitrat in his work "Leader of Salvation" ("The Way of Salvation") classifies the sciences and divides all sciences into two parts: 1. Scientific transport and 2. Scientific intelligence. Scientific transmission is derived from the word "transmission", which means the knowledge that is passed on to future generations through narration and writing. The science of transportation is again divided into the science of religion and the science of secularism. Science and religion are also divided into several parts:

- Scientific interpretation (science that expands the meaning of the Qur'an and hadiths);
- The science of fiqh and the method of fiqh (the science of jurisprudence in Islamic law);
- Theology (theology, theology, theology);
- The science of hadith (the science of the narrations and narrations of the Prophet Muhammad and the narrations of the Imams).

As for secular science:

- Linguistics (language science);
- scientific history;
- Geography;
- scientific medicine;
- Scientific mathematics (arithmetic, handasa (geometry));
- nujum (astronomy);
- music;
- Manozir and Maroe (optics);
- algebra, alternative;
- Jarry ascol (mechanics) sciences are introduced.

RESULTS AND DISCUSSIONS

Fitrat believes that the mental sciences are the result of human discoveries and that this science is general, not specific. According to him, these sciences cannot be divided into Nasimi (Christian) or Islamic Islam. These sciences apply to all mankind, and Fitrat calls them Wisdom in general.

Wisdom or scientific reason is divided into 3 main parts: 1. Scientific nature. 2. Scientific mathematics. 3. Scientific philosophy.

Scientific science of nature: 1. Scientific medicine. 2. Wisdom is natural. 3. Science Nabotat (botany). 4. Science animal (zoology). 5. Science is divided into parts such as mineralogy.

As for scientific mathematics: 1. Accounting. 2. Jabr (algebra). 3. Handasa (geometry). 4. Includes disciplines such as scientific life (astronomy, cosmography).

According to the author, scientific philosophy is divided into the following disciplines: 1. The state of the soul (psychology). 2. Scientific ethics. 3. The god of science (theology). 4. Scientific logic. 5. Wisdom.

Jadid educators pay special attention to the teaching of natural sciences. He considers the study of these sciences important in the development of human knowledge and worldview. Therefore, their textbooks also include more materials for the study of natural sciences. Along with the native language, they also paid attention to the study of Russian and foreign languages. He considers other languages necessary for wide education, knowledge of science and culture of foreign countries.

CONCLUSION

Thus, the Jadids highly valued the role of school in education and the development of society. They took an active part in the work of the new schools, pointing out the shortcomings of the old schools and the advantages of the new schools in education. They created textbooks and manuals for schools. In the context of education, they focused on:

- Combining religious and secular education at school;
- language education, special attention to teaching the mother tongue, learning foreign languages;
- Promoting in-depth study of literature, especially classical literature;
- pay attention to the teaching of specific subjects;
- Promoting the study of natural sciences in schools;

Jadid educators developed a unique classification of disciplines, which included all religious and secular sciences. They do not neglect the political and economic sciences either. They also provide information about industry and agricultural sciences.

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