

THE PLACE OF ABDUQADIR SHAKURI IN THE HISTORY OF MODERNISM AND PEDAGOGY

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Abstract. *In this article, in the history of pedagogy, Jadids and their views on education, one of the brightest representatives of Jadidism of the 20th century, a Tajik pedagogue and teacher from Samarkand, author of several textbooks for new method schools, journalist Abduqodir Shakuri, present educational views. opinions about the place in the process were given. Methodical recommendations were given on the use of modern pedagogical views in the spiritual education of students in the higher education system. The role of the "University 3.0" concept in teaching the history of pedagogy to students in higher education was discussed.*

Keywords: *modernism, pedagogy, education, concept, source, method, "University 3.0", innovative.*

Introduction. The reforms in the socio-economic, political and spiritual spheres that are being implemented in our new Uzbekistan require updating the education system as well.

The results of the study of the work experience of pedagogical higher educational institutions in Uzbekistan showed that the great heritage of the nation is not being used enough in the training of teachers and the formation of their moral qualities. There is a need to carry out research in this field because it is extremely important to educate students spiritually with the help of past heritage and valuable resources.

We know that in the enrichment of our spiritual heritage in the history of pedagogy, the role of modern enlightened intellectuals is huge. Jadids continued the democratic and progressive ideas in Turkestan, using the legacy of Alisher Navoi, Zahiriddin Muhammad Babur, Boborahim Mashrab, which existed in Turkestan for a long time. was the creation of the public education system and the foundation of the national press. This, in turn, served as an important tool for the practical dissemination of progressive ideas. [1]

Scientist of the Republic of Uzbekistan (1999), author of more than ten textbooks and manuals, 10 separate works, about 200 scientific articles, founder of the Department of Uzbek Literature of the National Renaissance of the National University of Uzbekistan (1993), our first director, teacher Begali Kasimov, has the following thoughts about the Jadids: "I would like to draw your attention to the issues that have occupied the minds of the Jadids and are also making the Uzbek intellectuals think these days - here are these lines: "As long as the goal is to renew the society, it could only be done by the new generation. It is necessary to raise a new generation. It is difficult to do this in the old, traditional way, because times have changed... The last three or four centuries... have brought Europe forward. He shook her hand. Now it is impossible to live on par with the world without mastering European science... At the same time, it is necessary to preserve one's identity. Religion is also necessary. So, in order to live, it is necessary to grasp all three aspects. Without abusing any of them even when caught. Otherwise, the balance will be disturbed. Disturbance of balance leads to bad consequences. For example, if religion alone is caught, the world will be lost. If we only say identity, nation, we will be separated from the world

again. No one will have business with us. If we Europeanize, identity will disappear. This is also a tragedy. A balance is needed..." [2]

In fact, these thoughts, expressed by our teacher Begali Kasimov 23 years ago, are still relevant today. In fact, balance should be followed in learning and teaching science. Especially in the field of pedagogy, it is one of the important tasks to preserve national identity and balance in education along with learning world experiences. In this article, with the help of the materials of the history of pedagogy, we gave opinions on enriching our research work with new materials in order to develop the spiritual qualities of students in higher education institutions. In what sense are new materials new? We want to say that the sources of the history of pedagogy that have been preserved until now, especially the ideas of the moderns about pedagogy and education, try to take into account the wide possibilities of the pedagogical heritage in the training, education and spiritual development of future teachers based on innovative methods. done.

Methods. In pedagogy, there are a number of fields and departments that arise from the study of which aspects of educational and educational processes. Didactics is the field dealing with the purpose, tasks, principles, and methods of teaching. The field of educational theory and practice of pedagogy includes issues of formation of moral qualities of a person, formation of spiritual aspects such as faith, worldview, morality. The law of organizational-pedagogical work, such as the organization, organization and management of education, is developed by the field of pedagogy. Pedagogy always works with people of a certain age, with a certain life and mental experience.

That is why it is crucial to take into account the age characteristics of the learner when determining the rules of pedagogy.

Methodological (teaching) disciplines that teach the laws and methods of teaching certain academic subjects are also considered as branches of pedagogy. In relation to these, didactics is considered a general methodology, and the methodology of each individual subject is considered a special didactics. But this kind of limitation is quite conditional. For example, the methodology of teaching literature is a special didactics in relation to didactics, at the same time, it acts as a general methodology in relation to the methodology of studying the history of classical literature, the methodology of studying foreign literature, and the methodology of studying folklore. Special methods can develop only based on general didactics and based on its theoretical generalizations. At the same time, the didactic rules applied to each specific subject are enriched with the uniqueness of the experience of teaching that subject, concretize the general aspects, and show the universal aspects of teaching in each uniqueness.

The issue we are studying, that is, in the history of pedagogy, the moderns and their views on education, especially the role of modernist Abduqadir Shakuri's educational views in the current educational process and the spiritual development of students in the higher education system Issues such as the use of modern pedagogical views in education should be analyzed from the point of view of the theory and practice of pedagogy.

Results. In the processes related to the above analysis, we observed the Jadids, their biography and views on pedagogy.

One of the founders of the Jadid movement in Turkestan is a world-famous Uzbek geographer, a prominent public figure, a great Islamic scholar, a great pedagogue and a moralist, journalist with high taste, Mahmudhoja Behbudi from Samarkand. The name of Mahmudhoja Behbudi is widely known in the school education of Turkestan, just like the name of "Usuli Jadid"

developed by Ismailbek Gaspirali, who made a real revolution in the spiritual life of the Eastern peoples and school education, and who is the real pride of the Turkic people, has a great place in history. takes place. In this field, Mahmudhoja learned many new aspects from Behbudi Ismailbek Gaspirali. "Tarjiman" newspaper was a necessary tool for Mahmudhoja Behbudi to understand the situation. In the first issues of the newspaper: "When we see a poor poor person, our hearts ache with anguish. Even if we see the suffering of an animal, we feel pity. But we don't see thousands of people, not just one, suffering from ignorance..." Then, the establishment of new schools, advanced and new ideas took a large place in the pages of "Translator". This shows that Ismailbek Gaspirali, on the one hand, protects the brotherhood of nations, and on the other hand, has a universal democratic character. That is why Mahmudhoja Behbudi chooses the path followed by Gaspirali and receives advice from him and became friends with him.[3]

Mahmudhoja Behbudi explains the necessity of the "modern method" school, its rules, lessons held in the school, what kind of exams are taken, how the school is structured, what equipment it has, the duties of the teacher, issues of their supply and many other aspects. He learned from Gaspirali, his works and articles. He opened a free library, reading room, and schools in his yard in the old city of Samarkand. He moved the school of the famous pedagogue Abdulkadir Shakuri to his yard.

Mahmudhoja Behbudi, the basis of morality and education is the school, the beginning and beginning of all knowledge is the school. He followed the belief that school is the spiritual source of happiness and a virtuous person.

Abdulla Avloni is a writer, public figure and talented pedagogue who made great contributions to the art and literature of the Uzbek people, as well as national culture and public education.

For the first time in the history of Uzbek pedagogy, Abdulla Avloni defined pedagogy as "Pedagogy", that is, the science of child education. Naturally, such a definition indicates that Abdulla Avloni knew the science of pedagogy well. Abdulla Avloni divides child education relatively into the following 4 sections:

1. Time of education
2. Physical education
3. Thought education
4. Moral education and its importance is discussed.

It is no exaggeration to say that "Jome ul-Hikayat" ("Collection of Stories"), written by Shakuri in 1907, is one of the richest spiritual heritages in the field of education in the history of pedagogy. After all, the important part of this collection is that all the stories given in this collection serve to form moral qualities in students.[4] The next work written by Shakuri is "Zubdat ul-ash'or" ("Collection of Poems"), which contains poems by Persian-Tajik poets. The most noteworthy aspect of the methods and methods of teaching the textbooks created by the author is that, first of all, convenience, simplicity is one of the most effective methods of teaching. In fact, even in the age of information technologies of the 11th century, whether it is a public education system or a higher education system, first of all, education should be aimed at forming a comfortable, simple, but logical thinking for pupils and students. must The fact that Abduqodir Shakuri, who understood this well, already knew convenient teaching techniques at that time, is a vivid example of his powerful pedagogue.

Discussion. As we know, in the concept of development of the higher education system of the Republic of Uzbekistan until 2030, the issue of gradually introducing the concept of "University 3.0" into our lives is emphasized. What does this concept mean?

Universities have been passing through several models on the way of historical development. "Uchinchi Avlod University", or "University 3.0", is involved in science and education as well as innovation and commercialization of research results. "University 3.0" will develop an entrepreneurial culture, and effective communication with representatives of business circles will be established. In such a university, technological start-ups are created and patents are regularly registered. Silicon Valley in California is a clear example of this. According to research, only 0.3 percent of the total number of universities in the world are recognized as compatible with the "University 3.0" model.

Before 2030, the universities of our country are faced with the issue of commercialization of the results of scientific research. In this case, it will be possible for our universities to occupy high places in the ratings of internationally recognized organizations.

According to the above analysis, the rich spiritual heritage of our future pedagogic personnel, especially the theory of pedagogic education of our historical scientists, "Third Generation University", or "University 3.0" along with science and education, innovation and it is necessary to teach based on the concept of commercialization of scientific research results. Accordingly, we found it necessary to make the following recommendations:

First, to avoid traditionalism, that is, to pay more attention to their ideological content without simply blindly analyzing the sources of the theory of education;

Secondly, to form scientific research skills and qualifications in students at the initial stages, to create conditions for connecting and working with small practical groups in preschool and public educational institutions, in addition to reducing the number of lecture hours;

Thirdly, to our personnel, especially future pedagogues, to study the works of our ancestors as the main literature and to attach small research topics to them during the study (that is, to create small articles, essays and regularly post them on the sites of this higher education institution and incentives for these works). The reason for our emphasis on scientific research in our above recommendations is that, although we are gradually moving to the "University 3" model, it is a pity that there are still students who do not understand what scientific research is and its essence. We can preserve the "balance" in the educational process only if we apply the methods we get from Europe, closely linking education.

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