

THE CONTENT OF USING THE SCIENTIFIC HERITAGE OF JADID EDUCATORS IN PREPARING FUTURE TEACHERS FOR PROFESSIONAL ACTIVITY

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Abstract: *This article scientifically analyzes the content, forms, and methods of utilizing the scientific and pedagogical heritage of early twentieth-century Jadid enlighteners — Mahmudkhodja Behbudiy, Abdulla Avloniy, Munavvar Qori Abdurashidkhanov, and other thinkers — in the process of preparing future teachers for professional activity. The study highlights the role of Jadid pedagogy in the modern pedagogical education system, its harmony with national and universal values, and its significance in the professional formation of future educators. The article presents methodological approaches to integrating Jadid heritage into the educational process.*

Keywords: *Jadidism, enlightenment, professional training, pedagogical heritage, future teacher, national education, Behbudiy, Avloniy.*

INTRODUCTION

Reforming the education system and embedding national pedagogical heritage into modern educational practices are among the most pressing tasks in Uzbekistan today. Presidential decrees and resolutions on education emphasize the restoration of national ideology, cultural heritage, and spiritual values, and their application in the upbringing of young people¹. From this perspective, studying the legacy of Jadid educators and utilizing it in pedagogical training has become one of the key requirements of the present day.

The Jadid movement was a progressive socio-enlightenment movement that emerged in the Turkestan region at the end of the nineteenth and the beginning of the twentieth century. Figures such as Mahmudkhodja Behbudiy², Abdulla Avloniy³, Munavvar Qori Abdurashidkhanov, Fitrat, and Cho'lpon created not only literary and artistic works, but

¹Decree of the President of the Republic of Uzbekistan No. PF-5712 dated April 29, 2019 "On Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030"; Resolution No. PQ-4947 "On Approval of the Concept for the Development of the Public Education System until 2030". Tashkent, 2019.

²Behbudiy, M. (1999). Selected works. Tashkent: Ma'naviyat, p. 112.

³Avloniy, A. (1992). Turkiy Guliston yoxud Axloq [Turkish Flower Garden or Ethics]. Tashkent: O'qituvchi, p. 34.

also pedagogical and philosophical writings. Their legacy can serve as an ideological and theoretical foundation for future educators.

The relevance of this research lies in the fact that national pedagogical heritage, particularly Jadid pedagogy, does not receive sufficient attention in contemporary higher pedagogical education institutions. At a time when foreign pedagogical theories often take precedence, the educational views of great enlighteners who emerged from our own homeland remain overlooked⁴.

PURPOSE AND OBJECTIVES OF THE RESEARCH

The purpose of the research is to develop the content and methodological foundations for utilizing the scientific and pedagogical heritage of Jadid educators in preparing future teachers for professional activity.

To achieve this goal, the following objectives were identified:

1. To analyze the pedagogical views and works of Jadid educators;
2. To identify the theoretical foundations for utilizing national heritage in pedagogical education;
3. To develop proposals for methods and forms of integrating Jadid pedagogy into the modern professional training system;
4. To substantiate the importance of Jadid heritage in enhancing the national and spiritual culture of future educators.

LITERATURE REVIEW

The issue of Jadid pedagogy has been studied by Uzbek scholars from various perspectives. Mavlonova (2019) conducted an in-depth study of Abdulla Avloniy's educational views and their relevance to contemporary education⁵. Kholmatova (2021) analyzed Behbudiy's philosophy of education in terms of its role in shaping the new Uzbek pedagogy⁶.

In foreign scholarship, the Central Asian Jadid movement is also examined as a pedagogical phenomenon. Adeeb Khalid (1998), in his work "The Politics of Muslim Cultural Reform," provides a broad account of Jadid schools and their influence on modernization⁷. However, the methodological use of Jadid heritage in the preparation

⁴Mavlonova, R. (2019). Abdulla Avloniy's pedagogical views and their contemporary significance. Tashkent: Fan, p. 45.

⁵Kholmatova, D. (2021). Behbudiy's philosophy of education and the new Uzbek pedagogy. Samarkand: SamSU, p. 78.

⁷Khalid, A. (1998). The Politics of Muslim Cultural Reform: Jadidism in Central Asia. Berkeley: University of California Press, p. 112.

of future teachers remains underexplored in these studies, which further underscores the relevance of this topic.

Furthermore, the Law of the Republic of Uzbekistan "On Education" (2020) and the requirements of the "National Program for Personnel Training" explicitly emphasize the necessity of combining national pedagogical heritage with modern educational technologies⁸.

THE SCIENTIFIC HERITAGE OF JADID EDUCATORS: CONTENT AND ANALYSIS

The foundation of Jadid pedagogy rests on several key principles. First, *usul jadid* — the new teaching method, which enabled rapid literacy acquisition based on phonetic instruction. Second, a philosophy of education grounded in the harmony of knowledge and faith. Third, the use of the national language and culture as the basis of instruction. Fourth, an emphasis on moral and civic education alongside intellectual development⁹.

Mahmudkhodja Behbudiy (1875–1919), in his drama "Padarkush" and his journalistic articles, stressed that education and upbringing are decisive factors for a nation's future. His guiding principle was: "Knowledge is life; ignorance is death"¹⁰. His article "Theory and Practice" advances ideas remarkably close to the principles of cooperative learning in modern pedagogy.

Abdulla Avloniy's (1878–1934) work "Turkiy Guliston yoxud Axloq" is considered a golden heritage of Uzbek pedagogy. In this work, he substantiates the principles of respecting the child's personality, education based on love, and instilling industriousness and honesty¹¹. Avloniy clearly defined the requirements for a teacher's character: a teacher must be knowledgeable, humane, patient, and devoted to his profession.

The educational activities of Munavvar Qori Abdurashidkhanov (1878–1931), particularly his textbooks "Adibi Avval" and "Adibi Soniy," were compiled on the basis

⁸Law of the Republic of Uzbekistan "On Education". Tashkent, 2020.



of pedagogical psychology, exemplarily demonstrating the selection of material appropriate to the child's age and knowledge level¹².

DIRECTIONS FOR USE IN PREPARING FUTURE TEACHERS

The following directions are proposed for integrating Jadid heritage into the training process of future teachers:

1. Theoretical and academic direction. Introducing separate disciplines such as "History of Uzbek Pedagogy" in higher pedagogical institutions, or incorporating Jadid pedagogy-related topics into existing disciplines. Organizing seminars where students read and discuss the original works of Avloniy¹³, Behbudiy¹⁴, and Fitrat.

2. Practical and methodological direction. Conducting comparative analyses of the *usul jadid* method used in Jadid schools with modern teaching methods. Developing in future teachers the skills to analyze Jadid pedagogical texts and create lesson plans based on them. This promotes critical thinking and research competencies.

3. Educational and spiritual direction. Applying Avloniy's ideas on moral education to the contemporary classroom environment¹⁵. Organizing talks, discussions, and popular science events on the lives and activities of Jadid figures for pedagogy students.

4. Research direction. Guiding students to write term papers and graduation theses based on documents from Jadid schools, the press of the period, and historical sources. This contributes to a deeper study of national pedagogical history.

CONCLUSIONS

The pedagogical heritage of Jadid educators represents a unique and rich source for preparing future teachers for professional activity. Their philosophy of education, principles of upbringing, and methodological approaches align with the demands of our time¹⁶ and can serve as an effective tool in developing modern pedagogical competencies.



The findings of this research indicate that the purposeful and systematic incorporation of Jadid heritage into the pedagogical education system enhances the national and spiritual culture of future teachers, shapes their professional identity, and develops their skills in harmonizing national and contemporary approaches in the educational process.

In future research, it is considered appropriate to develop an experimental program for studying Jadid heritage in higher pedagogical education institutions and to verify its effectiveness on an empirical basis.

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