

Concept Philosophy Education of the Enlighteners of Turkestan

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Annotation: This article emphasizes the importance of developing the philosophy of education in raising the worldview, consciousness and thinking of a person. The article also analyzes the impact of innovations in the education system on the development of society through the ideas set forth in the works of the educator A. Fitrat.

Key words: Educator, knowledge, politics, education, upbringing, thinking, society, system, development, value, modernity.

On the basis of the concept of educational philosophy, they tried to justify in every way that certain knowledge, achievements and values formed historically in the field of education of the young generation should be further enriched and developed in accordance with the requirements of the society's development. The development of the philosophy of education occupies an important place in raising the educational outlook, consciousness and thinking of a person. Changes in the education system will not affect the development of the society. Changes in the socio-spiritual life of society also have a serious impact on the education system. For this reason, education is of special importance in the achievement of the specific stage of development of social and spiritual life of modern scholars.

Through their concept of educational philosophy, Jadids expressed their awareness of the nature of modern European educational technologies and their ability to effectively apply them to the national education system, as well as their national creative approach to the organization of the educational process. Accordingly: modern educational philosophy is an aspiration to find the right solution to pedagogical problems from a scientific-theoretical and practical point of view; appeared as an educational activity based on explaining the concepts of national education in relation to the requirements of the time.

In their works, Jadid's representatives show a great desire to raise the nation, and they pay attention to the place and role of personnel. In particular, the social problems and their specific solutions, which were raised in the discussion of the Bukhara mudarris in India with a revision, are extremely relevant for our time. For example, the philosopher seeks a solution to the extremely painful problems of the national personnel training of that time. He wishes to see Turkestan free and prosperous through the active efforts of highly qualified personnel:

"Teacher: In order to start lessons from the books that should be read in the first year of education, in the second year of education, everyone collects as much as they can afford, for example, from twenty to five hundred coins, and brings them to their teachers.

Editor: ... don't these teachers have the means for their duties?

Teacher: Owners.

Unfortunately, even today, even today, there are unpleasant situations like having one's own profession, and again tasting one's students. Fitrat is worried that this type of abuse will attract fake mullahs and scholars to responsible tasks, and that it will not be possible to achieve quality results, and as a result, this method will continue in the next generation. He emphasizes that only experts with real potential can make an effective contribution to the implementation of reforms.

He wants to say that in the implementation of the human factor, it is necessary to start with the deep acquisition of enlightenment and knowledge. In fact, there is such a social law: before starting any work, it is necessary to know, understand and feel it. Otherwise, the behavior may be contrary to reason and logic. When we observe the works of Fitrat, we see the reliance on this law in the development of ideas in it. That is, in order to engage in political activities, to liberate and develop the nation, first of all, it is necessary to fully understand this process, to have certain knowledge and to feel the problem based on this, it is

expressed very beautifully, even relying on the holy Qur'an. Fitrat's high attention to human education is closely related to the development of the nation. For example, "If you have love for your country, motherland, generation, ... if you want a measure for the well-being of the Motherland, the peace of the generation, and to leave a good name, your option, first of all, is education," says the progressive. According to our great warrior ancestor, the first manifestation of the realization of the human factor is to increase political consciousness, which is a component of political culture. According to the internal logic of his works, failure to understand socio-political and cultural identities and differences inevitably leads to various tragedies. Therefore, the need to start the work with education and knowledge, in particular, with the formation of a person's political consciousness, finds its essence in the works of Fitrat. Philosopher's philosophy is determined by his ability to see events in a whole, integrated system and harmonize different phenomena. Fitrat also paid enough attention to this among the supporters of innovation who started to reform the society. According to him, social development does not depend only on the leader and the conditions created by him, it should also be achieved by the activity of citizens. About the inability of a single nation to use the land productively, Fitrat says: "The sages of Bukhara know the farmers without sin in this respect and say: 'The real sin lies with our elders, they have not yet started to follow the right path.'" I also agree with this opinion, but not being satisfied with this, I place part of the blame on the shoulders of the peasants, because even if these words are explained, they will not accept them. For example, both in Karshi and Bukhara, I explained to several people the guidance of farming in Farangistan, but they laughed, saying, "You are talking about farming in heaven," which is a general philosophical law that explains the interdependence of objective and subjective factors, that one cannot exist without the other. In general, Abdurauf Fitrat is valuable for us because he means that the role of every educational philosophy and the importance of educational activities in reforming the society and unifying the Turkic peoples is extremely great.

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