

IMPROVING THE EFFECTIVENESS OF MODERN EDUCATION THROUGH PEDAGOGICAL VIEWS IN THE WORKS OF SADRIDDIN AYNİY

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ANNOTATION: This article provides a scientific-theoretical analysis of Sadriddin Ayni's thoughts on the development of pedagogical views in socio-political and artistic works. In his pedagogical activity, textbooks, books on education, efforts on the path of Science and education serve the prosperity of society, training personnel according to the requirements of the time through the path of science.

Keywords: globalization, the era of jadidism, enlightened adib, mudarris, madrasa, didactic texts, teacher-disciple, Taliban science, contemporary, nation, career, personality, reform, cadre, textbook, progress.

INTRODUCTION: Sadriddin Said-Murodzoda was born on April 15, 1878 in the village of Sektare, Gijduvon district, Bukhara region to a Tajik family. While his father Said Murodkhoja was a farmer, he sought to make his children educated because he was literate. Therefore, his son Sadriddin sent Ayni to his village madrasa at the age of six. It was very difficult for poor people like Ayni to study in the madrasas of Bukhara. But due to his zeal, being a student of science, he overcame all the difficulties of life and study and studied for 16 years in the madrasas of Bukhara. He studied at madrasas Mir Arab (1890-1891), Olimkhan (1892-1893), Badalbek (1894-1896), Haji Zahid (1896-1899) and Kokaldosh (1899-1900) in Bukhara.

LITERATURE REVIEW: specifically for children, starting with writing a textbook for students of their school to organize the textbook "Alphabet". And in 1910 he published the textbook "Tahzib us-sibyon". This textbook in many respects corresponded to pedagogical treatises of the time. In particular, it is traditional to give didactic texts and poems, such as "disciplined child", "polite child", "parent", "School", "Teacher Teacher", "merciful Ahmadjan", "honest and thief child". However, in the expression of these didactic texts, in the interpretation of the topic, the peculiarity of the textbook of the teacher Ayniy is visible. Aynian

developed a tradition in the vernacular dialect, which he created more in Tajik, consequently, in his textbooks, typical of the Persian "choral book". It is especially noteworthy that the definition-description of the school as a place of science brings a monad to the teacher-disciple question-answer.

From such texts, it is explained to the reader that the best place in the world is the school, the best children are those who study at school, and even better - those who never stay from school, of which - the best of them - carefully master the lesson, do not spare their help with a sincere attitude towards their fellow students. Didactic texts, which entered the textbook of the master Ayniy, are distinguished by the emphasis on the influence of school, family and environmental relations in the upbringing of children.

That is, it is justified through socio-life stories that not only the school plays an important role in the proper upbringing of the child, but also the family, parents and people around him. S. The fact that he ordered many alphabets and reading books for the same schools is evidenced by his high regard for Childhood. Among the about ten Tajik and Uzbek language alphabets published by Adib in the 1920s and reading books, the textbook "girl child or Holida" is distinguished by the fact that it is intended for a girls' school. It is for thirty lessons. The main character of the work was a girl named Holida, whose manners, character, attitude to those around her, and then, reading and upbringing were given plates. In particular, Kholi is shown in the process of activities in the family, school and nature

Also, on the example of Ayniy Khalida, in general, the girl reflects on the position, honor and ambition of the child in society: "the girl is the most beloved fruit of her parents. A girl is the kindest confidant of the parents in their grief. The people of the girl child are the image and names of their relatives. The girl is the adornment of the house and the state of the household. The girl is the garden of the land and the lamp of all elu Ulus". Only after that, the girl is embodied in the image of a child. At first, her six-year-old arzanda and tantightness, despite her small size, are told about yasan-tusanga's obsession and attitude towards her comrades in the same way, and later it becomes clear that a change in behavior, worldview has been made after this little girl odmigina befriends Fatima.

The desire to study and learn in kholida, the formation of hardworking qualities" kholida does not want anything from letters and literacy", "Kholida goes to school", "Kholida is the king and sucks velvet clothes", "Kholida learns handicrafts", "tikadur sewing in Kholida" were able to find their expression in the stories. So, at the end of the work, the reader sees holiday as an intelligent and wise girl, by which adib was able to show that the upbringing of a child, labor

and the family environment played an important role in the formation of a human personality. We can say that it was through this verse that Uzbek children also contributed a lot to the formation of prose. In addition, the subject of school and upbringing became sympathetic to him for life; Adib's short story "old school", "orphan", and memoir "Memoirs" form the basis for such a conclusion. In this sense, S.Ayniy wrote prose works for Uzbek children, made a special contribution to the development of children's realistic prose two language poet.

These innovations are, on the one hand, natural development and the contribution of the development of national literature, on the other hand, changes in European and world influence. Therefore, literature and history play an important role in the informatization of society. In the scientific research centers of the world, the contribution of Turkestan thinker allomas to the development of Science, the socio-political life of Muslim countries in the late 19th – early 20th centuries, the emergence of the Jadid movement and the role of jadid figures in this movement and the work of the press are studied. The scientific heritage of Sadriddin Ayniy, who created a school with his work, the activity of jadidism is also recognized as worthy by the world scientific community. How important it was for the Jadid intelligentsia to reform old-fashioned schools, to make fiction new, to use the theater scene in the place of the importer, so was the organization and progress of the National Press.

Haji Muin, editor of Jadid of Samarkand, notes: "just as the press is the first factor to awaken a nation, its history is an important branch of the history of the" Renaissance"". Indeed, the press, publishing house occupy a very important place in the history of the Uzbek period of jadidism. As the most fundamental factor in reforming the morale of the nation, enlightening the people, teaching them to look open to the world, and awakening thought, the Jadid editors raised the value of the press high. The press was supposed to be a wish for thoughts in them, a servant in the way of the development of the nation and the land, a sun of the consciousness of people, a mirror held in the conscience of everyone. In IT, S.Ayniy has been cited as a publicist, a publicist, and a coach. S.Ayniy's services towards the development of National Press in Samarkand were noted in particular: for a while in the translation and editing works of the newspaper "The Sound of the working people", Saidrizo Alizadeh, Muhammadjan Yusufiy, Qori Muhammadrahim Toji, Sadriddin Ayniy Afandi served. Among these, the one who worked for a long time at the first level was undoubtedly the same afandi.

Khabir, the editor of the" children's companion " (magazine) complex, was the son of Abdurashid Abdujabbor, the head in charge. In the editorial board of this, there was also a special afandi. The permanent writers of the" SHU'lai Revolution"magazine-complex were

only the same afandi as Saidrizo Alizoda". Foreign Press propaganda intensified and the movement to base the local press was also launched in Bukhara. With the approval of the Emir's government by active members of the young Bukharan secret society "Tarabai atfol" ("raising children"), the newspaper "Bukharoi sharif" began to be published in Persian-Tajik language in New Bukhara (Kagan). From March 11, 1912 to January 12, 1913, the 153rd "Bukharoi sharif" was active in the activities of S. Equally actively participated. It printed a number of articles by Adib in the socio-educational direction. These articles were on various topics with a publicistic interpretation of issues related to the life of Bukhara. The newspaper also featured articles from prominent Enlightenment figures of the time, such as Fitrat, Mirza Sirojiddin Hakim, Sahbo, domla Ikromcha, Samad Mansur, Hamidhoja Mehriy and Mirza Jalal Yusufzoda, with their own journalistic orientation. S. Ayniy actively participates in local press bodies published in the Turkestan region with his acute publicist articles. In the magazine "Oyina" S. Ayniy continued to participate with articles and poems on various topics. In this journal, S. Ayni has published some poems and articles such as "Nido ba javonon" ("appeal to youth"), "every nation is proud of its language" "Moses and hol", "Hasrat", "na died yo rab", "Marcia ba Mirzo Sirojiddin Hakimi Bukharoy".

S. Ayniy kuyunchakly writes in the article "every nation is proud of its language" "in the Journal" "Oyina" that respect for language, adding to it European words, even if their meaning in Turkic language, undermines our language, and simultaneously with the study of other languages, he puts forward the idea that each nation must deal with the protection of its own language, proving it with "In one of the most important issues of our time, language is a matter. Vigilant Nations count the importance of this over all issues. Chunonchi, soflandurub tongues day after day, throw out foreign words that have entered into their tongues and reform. To some extent they will raise awareness of their language, and when it comes to the role they will add two or three words to their words instead of a foreigner's word. For this reason, literature and their nation are progressing day by day. By the way, whichever nation keeps its language free from foreign dictionaries and protects its own nation, it is impossible to seize its religion and its game. But we turkestanis, on the other hand, are unaware of this important issue because of the abundance of ignorance and ignorance". In 1918-1920, S. Ayniy was mainly engaged in educational work in Samarkand. He also excels at writing fiction - historical publicist articles and poems that praise the "revolution" and challenge the old system. Most of them are published in Samarkand newspapers "Shu'lai revolution" ("Shula of Revolution"), "children's companion", "stick" magazines and "working sound", "Zarafshan", "Hurriyat". About it

S.Ayniy himself writes: "Samarkand would have published a Tajik magazine" Shu'lai revolution "and an Uzbek-language newspaper named" The Sound of the working people". I was serving both of these. At that time, there was a lack of local personnel, a minority, so I would fill most of this magazine and newspaper by writing articles with different signatures. I wrote poetry in two languages, I wrote articles in two languages". Haji Muin Shukrullo (1883-1942-y), an Uzbek national intellectual, was a member of the. Separately noting Ayni's services towards the development of National Press in Samarkand, he writes in the newspaper "The Sound of the working people": "in 1918 (June 11), an equestrian newspaper "the working people's axis" was issued by the government of Shiro. In charge of this, Haji Muin was appointed to the editorial board, and the late Shokir Mukhtary with Ms. Iffat (Zahida Burnasheva). In the fifth issue of this paper, the horse was changed to "the sound of the Working Men". The newspaper was printed and circulated between 500-2000 copies. The translation and editing work of this newspaper was served for a while by Saidrizo Alizadeh, Muhammadjan Yusufiy, qori Muhammadrahim Toji, Sadriddin Ayniy Afandi. Among these, the one who worked for a long time at the first level was undoubtedly the same afandi".

CONCLUSION: S.Ayniy's life and creative work history is a vivid example of serving the nation and the motherland in the most turbulent times of zarvarakara. In the words of the great jadidist scholar Begali Kasimov, to be with the people in any case, to put his interest above all else, to know the Holy of all things S.Ayni was one of the most important features of his personality. In his pedagogical activity, however, he encouraged young people to work correctly and honestly, no matter what field they were working in. Educates rich children for free with money, poor children. Sadriddin Ayniy made his worthy contribution to the development of Science and culture in Uzbekistan and Tajikistan, in the cultivation of personnel. S. It puts the role of enlightenment in the maturation of the individual and the development of society at a high level. He believes that the economic, social situation of the people can be improved by spreading enlightenment among the population. That is why he said that "science brings wealth to the people." "he wrote.

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