

## **SOCIAL AND PEDAGOGICAL ACTIVITIES OF MAKHMUDKHOJI BEHBUDI IN SOLVING THE MAIN PROBLEMS OF THE DEVELOPMENT OF PROCESSES OF SPIRITUAL AND MORAL EDUCATION**

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### **ABSTRACT**

Today, the study of the views of great educators on the harmonious education of the younger generation, an objective assessment of the history of pedagogical teachings, in particular, the spiritual and moral views and creativity of the Jadidist movement in Turkestan and its major figure Mahmudhodji Behbudi, also becomes relevant. The article discusses the mechanisms of using the spiritual and moral views of the great educator in the processes of education of a higher educational organization.

### **INTRODUCTION**

Over the years of independence, teacher education in Uzbekistan has undergone major changes. New methodological approaches based on the national idea emerged, previously undeveloped topics were included in the problem area of science, many historical, socio-pedagogical events were interpreted in a new way, new educational standards, programs, textbooks and teaching aids were created. As a result of the direction of youth towards public relations in our country, the opportunities for their understanding of themselves, their roots, and integration into civil, cultural, multicultural and religious society have expanded. The Decree of the President of the Republic of Uzbekistan dated January 28, 2022 No. PF-60 “on the new development strategy of Uzbekistan for 2022-2026” identifies as a priority the modernization of the regulatory framework for creating a system of continuous education of new content. As a result, great opportunities were created for the spiritual, moral and physical improvement of the youth of our republic, who have high moral worldviews corresponding to the national mental character, raising the education and upbringing system to a qualitatively new level, improving the psychological and pedagogical system, demonstrating high moral qualities and spiritual feelings, associated with empathic care, qualities of a spiritually altruistic orientation. Here, based on the use of the spiritual wealth of the great enlightened ancestors, the introduction of their affective mechanisms into the educational process, there is a need to structure the system of pedagogical views necessary for the future profession, studying the creativity of educators, scientists who have made a huge contribution to the development of pedagogical teachings, giving them activities are objective in nature from a modern position. There is a need for evaluation. Having made a huge contribution to the development of education in Turkestan, Mahmudhoja Behbudi will undoubtedly serve to improve the mechanisms for studying spiritual and educational views, instill in young people a respectful attitude towards the past, the formation of a sense of patriotism, national identity, and mastery of historical thinking skills. As a future specialist, students need to develop a system aimed at developing critical thinking and the ability to find solutions to problems in any situation, demonstrate leadership skills based on interaction, a thirst for innovative knowledge and situational flexibility, entrepreneurship and efficiency,

organizing effective communication with people, the ability to evaluate and analyze information during the production process. To achieve these goals, an urgent problem is the introduction into the educational process of a strategy for the development of spiritual and moral qualities among students of higher educational institutions.

The Constitution of the Republic of Uzbekistan, the Laws "On Education", "On State Policy Regarding Youth", the Decree of the President of the Republic of Uzbekistan dated January 9, 2019 "On Legal Awareness and Legal Culture in Society" Decree No. PF-5618 "On Fundamental Improvement of the Promotion System", Decree No. PF-6012 "On Approval of the National Strategy of the Republic of Uzbekistan on Human Rights" dated June 22, 2020, Also, this dissertation works to a certain extent in the implementation of the actual tasks defined in other legal documents.

### **The main part**

The study of educational views on the harmonious education of the younger generation, an objective assessment of the history of pedagogical teachings, in particular, interest in the spiritual and moral views and creativity of the Jadidist movement in Turkestan and its major figure Mahmudhodji Behbudi were in the center of constant attention of foreign scientists. In particular, American scientists - Adib Khalid, E. Allworth, the Frenchman A. Benningson, the German I. Baldauf Orleans professor E. Lazeri, the Japanese x. Those or other aspects of this issue were investigated in the studies of such orientalists and historians as Komansu regarding Jadidism. In all these studies on universalism, Behbudi is recognized as the leader of the Turkestan Jadids, and specific aspects of his activities are interpreted in detail.

In the CIS countries, A. Maniozov, G. Ashurov, M. Shukurov, O. Saifullaev, R. Khodzoda, A. Mirakhmedov, I. Researchers and scientists such as Nurillin studied the literary and historical activities of the Jadids. In his works, M. Behbudi deserves special recognition.

From Uzbek historians D. Alimov, D. Rashidov, D. Ziyaeva, R. Sharipov, R. Shamsuddinov, G. Radzhabov, G. Sadykov, from literary scholars A. Aliyev, B. Kasimov, B. Nazarov, B. Do Shchegolev, I. Sultan, M. Khudoykulov, N. Karimov, O. Sharafiddinov, P. Ravshanov, S. Kasimov, Sh. Rizaev, E. Karimov, G. Makhmudov, G. Bolta-boys have been historically and literary studied. The social and philosophical views of the Jadids were developed by scientist-philosophers A. Zhalalov, A. Aliyev, G. Makhmudov, J. Dobrolyubov, Z. Akhrorova, N. Avazov, S. Akhmedov, U. Dolimov, Sh. Turdiev, E. Yusupov, G. Saidov, Sh. Abdullaeva, P. Researched by Begbudieva and others. In these studies, the socio-political and philosophical significance of the spiritual heritage of the Jadid thinkers was studied, and here it should be noted that each of them is the leader of the Turkestan Jadids. Special attention was paid to creativity and activities of behbudi. However, it should be noted that the mechanisms for the effective use of his views on spiritual and moral education in the educational processes of higher educational organizations have practically not been studied.

### **Research Tasks:**

Analysis of the socio-economic conditions in Turkestan, the ideas of Jadidism and their influence on the formation of the spiritual and moral views of Mahmudhodzhi Behbudi within

the framework of the theory and methodology of teachings, scientific justification through experiments;

Improving the content of educational programs for studying the views of behbudi on spiritual and moral education;

Expanding the capabilities of the program focused on the educational plan “information hours” of higher educational organizations, the Behbudi view on the role of human maturation, science and education;

Developing Behbudi's views on issues of women's literacy in Turkestan by integrating students' views on issues of spiritual and moral education into their views on gender equality;

Improving the content of using the views of behbudi on spiritual and moral education in the educational processes of higher educational organizations and modeling in this regard the trajectory of student education;

Expanding the possibilities of using the views on spiritual and moral education created by Behbudi in school textbooks in the educational processes of higher educational organizations.

**Scientific and practical significance of research results.** The results of the study by M. The theoretical and empirical foundations of the use of behbudi's views on spiritual and moral education in the educational processes of higher educational organizations and its specificity, the socio-economic and spiritual-educational foundations of the formation and development of educational and pedagogical thought in Turkestan at the end of the 20th and beginning of the 20th are revealed. centuries, socio-economic conditions in Turkestan, the ideas of Jadidism and their m. Behbudi spiritual - influence on the formation of moral views, m. Analysis of the content of the features of the views of the behbudi on issues of spiritual and moral education, m. The views of the behbudi on the role of human maturation, science are presented and education, the scientific and practical significance of the views of behbudi on issues of female literacy in Turkestan is revealed, m. Contents, forms and methods of using the views of behbudi on spiritual and moral education in the educational processes of higher educational organizations, M. Possibilities of using views in the educational processes of higher educational organizations behbudi on spiritual and moral education in school textbooks created by M. Behbudi's views on spiritual and moral education are explained by the fact that the form, method and means of use are analyzed and described pedagogically.

The practical significance of the study lies in the fact that pedagogical ideas, approaches, forms, means and methods of education have been comprehensively analyzed and defined, teaching aids have been introduced into the content of pedagogical science, new approaches have been identified, and the content of general pedagogical science has been determined. Behbudi's views on spiritual and moral education are determined the fact that higher educational organizations are enriched with scientific and pedagogical ideas about effective mechanisms for their use in educational processes.

Socio-economic and spiritual-educational foundations of the formation and development of educational and pedagogical thought in Turkestan at the end of the 19th – beginning of the 20th centuries, socio-pedagogical conditions in Turkestan, the ideas of Jadidism and their influence on the formation of the spiritual and moral views of Mahmudhodji Behbudi, the study of the views of Mahmudhodji Behbudi on spiritual and moral education Pedagogical-

psychological study of learning as a pedagogical problem, features, research of the problem are covered in philosophical, pedagogical-psychological literature. In our country, the reality of the third revival rises to the level of a strategic task and a national idea. The higher education system, of which it is one of the most important factors, is also being radically reformed. The new development strategy of Uzbekistan is aimed at solving global problems associated with the rapid development of technology and innovation. One of the main tasks in this direction is not only to identify current problems, but also to inform about the latest achievements of science and technology, acquire knowledge about modern technologies, educate, train highly qualified specialists with systematic and creative thinking skills. Consequently, at present, humanity's competition in science is steadily increasing. It is no coincidence that the development of education in developed countries of the world is set as a priority task. Healthy, educated, cultural youth are the driving force that determines the progress and future of the country, as well as contributing to positive changes in society. In turn, the comprehensive education of the younger generation as a mature and harmonious personality is determined by the results of the reforms being carried out today in the field of education.

The progressive reform and development of the education system based on the requirements of building the Third Renaissance, providing quality education based on the interests and needs of students, has firmly defined the task of spiritual and moral education of students. Paragraph 5 of the new development strategy of Uzbekistan for 2022-2026 defines the issue of ensuring spiritual progress and taking the industry to a new level. This research work will also serve to implement the assigned tasks. By the Decree of the President of the Republic of Uzbekistan "On awarding representatives of the educational Jadidist movement" dated September 30, 2020, the thinker Mahmudhodja Behbudi, who made an invaluable contribution to the creation of the national education and upbringing system, was awarded the Order of Great Merit. This will certainly open up wide opportunities for holding charitable reforms in our country, such as perpetuating the memory of our great ancestors, showing respect for them and, of course, a deeper study of Allama's scientific heritage. To this end, our research work will undoubtedly contribute to the implementation of the intended tasks.

High spirituality and moral perfection served as the main criterion for the development of any people, any state. It is no coincidence that the President of the Republic of Uzbekistan Sh.M. Mirziyoyev noted: "the dream of a new Uzbekistan, speaking about our days, is a challenge of our time, an ideological and spiritual foundation that determines its true appearance, driving forces and factors, a vivid expression of the creative feat inherent in our people and large-scale reforms.

As future specialists, students must be able to think critically and find solutions to problems in any situation, demonstrate leadership skills based on interaction, demonstrate a thirst for modern knowledge and situational flexibility, entrepreneurship and enterprise, organize effective communication with people, evaluate and analyze information in the production process, Show interest in innovation and acquire imaginative skills. it's supposed to.

It is known that at the end of the 19th and beginning of the 20th centuries, the colonial policy of Tsarist Russia in Central Asia, or, as it was then called, in Turkestan, meant not only political domination, but also economic one. Production, the creation of industrial enterprises, the expansion of technology, and the transport network required a new attitude towards work.

For Tsarist Russia, it was this process that contributed to the creation of a new Russian Turkestan.

There was a renewal of production, new links emerged, and the first working groups appeared in industry, on the railways, in construction and other sectors.

Thanks to studies conducted at a later time and observations, it can be said that tsarist Russia, in the process of colonizing Turkestan, pursued a discriminatory policy towards indigenous peoples. It was this idea that formed the basis of the strategic plans of the administrators of that time in Central Asia. This action consisted of undermining the laws and traditions of public life in force in Turkestan, destroying the religious and spiritual foundation of local society, discrediting and gradually neutralizing national culture and education, and ultimately, a new Russification of Turkestan.

The transformation of the region into an integral source of food and a market for finished products in Russia, endless robberies and impoverishment aroused the hatred of the Jadids and the national bourgeoisie, and shaped the idea and struggle for the restoration of the country's economic independence.

The intelligentsia of Turkestan at that time realized that Russian domination was artificially created from the outside, that it could not express national values, and that they themselves, and not someone else, should rule the country. And we must fight for this, use all opportunities along this path, realizing that the freedom of the Motherland must be achieved not through a simple struggle, but through mature political will. Therefore, Mahmudhoja Behbudi said: "this is justified, not given,

"For fifty years," Fitrat wrote, "we were oppressed, humiliated. Our hands were tied. Our tongue was cut out. Our mouth was covered. Our land was seized, our property was plundered. Our honor was devastated, our honor was disgraced. Our humanity was trampled upon "We stood structured, we were patient. We obeyed every command that relied on strength. We gave our whole being<sup>1</sup>".

1. The current situation marked the beginning of a political and administrative system based on colonialism and Great Nationalism on Turkestan soil in the second half of the 19th and early 20th centuries.

2. 1. Behbudi's views on issues of women's literacy in Turkestan are covered in detail. In their works, the Jadids mainly criticized the existing customs of Turkestan and Bukhara, the old madrassas, superstitions and ignorance, and the illiteracy of the local rich. They taught that to save the country from cultural, educational, and socio-economic backwardness, young people studying secular and religious sciences were needed. The fact that such young people received education, literacy and enlightenment in higher schools and madrassas in Moscow, St. Petersburg, Istanbul, Berlin, London, Paris in the cities of developed countries contributed to their need in Turkestan. These ideological views of the Jadids can be clearly seen in a number of articles and works of that time, especially in the play by Mahmudkhodji Behbudi "padarkush" ("the murderer of his father") (1911), which contains an admonition from an intellectual to an illiterate rich man about the need to educate his son in religious and secular sciences. It can be said that the Jadids' ideas on this matter were expressed through the

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<sup>1</sup> Бехбудий М. Аъмомимиз ёинки муродимиз. // Ойна. 1913. № 7. Б.156.

worldview of an intellectual in the work and were aimed practically at the younger generation of the entire country. The Jadids wanted to say that the times of playful pastime are over, that the era of Young has arrived, which now requires the acquisition of knowledge, a change in lifestyle through the power of science: “now is a new and different time. Just as a people's wealth, land, and tools are getting out of control day by day without science and crafts, so morality and reputation are getting out of control. For this, we should try to educate Muslims<sup>2</sup>. You can even be sure that a serious idea was put forward to this idea, connected with the fate of the people and the country, that this issue is being raised to the national level. This ideological direction was highlighted in their works and articles by Munavvarkari Abdurashidkhanov, Hadji Muyin, Abdullah Avloni, Abdulkadir Shakuri, Abdullah Badri, Abdurauf Fitrat and many other representatives of the Jadidist movement. Enlightenment in Turkestan, in contrast to European enlightenment, proceeded in two main directions. If the European Enlightenment was a product of progressive views, then the Eastern Enlightenment also expressed anti-church sentiments alongside it. The Enlightenment, essentially progressive and having an anti-colonial basis, in its early stages showed the character of a struggle against a predominantly white order. Due to colonial rule, in 1875, under the Turkestan General Government, a commission was created to oversee local schools and madrassas, headed by V. Vydan Nalivkin. Looking at the information from Nalivkin, who was the head of education, about the state of old schools in Tashkent in 1901 at that time, separate buildings for old school classes were not built. In the old schools, lessons were mainly held in mosques, huts and the houses of village elders. These schools did not meet sanitary and hygienic requirements at all. We received this information from the sage S. “Old school” Aini, M. In Muhammadjanov’s book, “learning to read and write in old schools” is also described in detail. The pupils sit on straw buds. Horse breeding, which became popular in the late 19th – early 20th centuries, served the function primary education for girls<sup>3</sup>. They were taught by the bibikhalifa, or bibotin. During their school years, girls, under the guidance of their biblical scholar, mainly learned to read “Haftiyak”, 2-3 suras of the Koran. And other suras of the Koran were taught at home. “Science for girls is an absolute plus. Teach girls to sew, knit and knit, leave reading and writing aside,” says the existence of public opinion in literature. On the other hand, historical knowledge mainly includes myths about prophets and saints. Girls are rarely taught to read, and even less often to write; many of them are mainly occupied with daytime prayers,” this is how school education of that time is assessed. In Turkestan schools, girls studied more Persian and Turkish poetry and paid less attention to writing. By the time they finished school, the girls' education was also over. Secular sciences were not taught to them at all, and it was impossible to interfere in secular affairs. Although some places have a girls' school, parents stop their daughters' education after a year, usually giving them to a very young husband. M. If we focus on the educational views of the Behbudis, we see that the issue of involving women in science is at the forefront. It's time to attract women to Dorilmuallimin and Dorilfunun. In the third chapter of the dissertation “content, forms and methods of using Behbudi’s views on spiritual and moral education in modern educational processes”, the possibilities of using Behbudi’s

<sup>2</sup> Бехбудий М. Аъмомимиз ёинки муродимиз. // Ойна. 1913. № 7. Б.156.

<sup>3</sup> Анъаналар, дин ва аёлларнинг ижтимоий мақоми. // Ўзбекистон Республикасида хотин-қизларнинг аҳволи тўғрисида маъруза. Т.: Гендер ва ривожланиш, 1999. Б. 24.

views on spiritual and moral education in modern educational processes are considered, the pedagogical prerequisites for using Behbudi's views on spiritual and moral education in modern educational process, Mahmudhoja spiritual and moral education behbudi we are talking about mechanisms, forms, methods and means of their use. It should be noted that the great educator, considering the school and the work to create its foundations as a whole, also achieved great success along this path. These foundations , however, are reflected in the books and manuals that his method created for the Jadid schools. The method created by the Behbudi Uzbek and Persian textbooks in the Jadid spirit became very popular in their time, and some of them were republished.

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