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**METHODOLOGY FOR SPIRITUAL AND MORAL EDUCATION OF STUDENTS WITH THE HELP OF PEDAGOGICAL WORKS OF MAHMUDHAJI BEHBUDI**

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**Abstract:** The article analyzes the contribution to the development of spiritual culture of the educator Mahmudhoja Behbudi, who was one of the outstanding leaders of the national revival movement that emerged in Turkestan in the XX century, who played an important role in awakening the public consciousness of the Uzbek people at that time. Possessing a broad outlook and deep knowledge, he has always opposed conservatism and ignorance and in his works called for the correct understanding and interpretation of the Islamic religion. His goal was to enlighten the people and bring them to the level of highly developed peoples of the world, to build an advanced society in all respects, a state based on the unshakable principles of humanism and democracy. In the legacy of Mahmudhoja Behbudi, attention is paid to highlighting the issues of science, morality, the influence of art on the spiritual culture of youth, on the understanding of national identity. In satya, the modern meaning of Behbudi's work is investigated.

**Key words and concepts:** Jadidism, spiritual culture, science, religion, enlightenment, morality, politics, art, spiritual perfection.

**Introduction.** During the years of independence in Uzbekistan, pedagogical education has undergone serious changes. New methodological approaches based on the idea of national independence have emerged, previously undeveloped topics have entered the problematic field of science, many historical, socio-pedagogical events have been reinterpreted, new educational standards, programs, textbooks and teaching aids have been created. As a result of directing young people towards social relations in our country, their understanding of themselves, their roots, and their integration into a civil, cultural, multicultural and confessional society have expanded.

The Decree of the President of the Republic of Uzbekistan No. PF-60 dated January 28, 2022 "On the Development Strategy of New Uzbekistan for 2022-2026" identified the modernization of the legal and regulatory framework for creating a new continuous education system as a priority. As a result, great opportunities were created to educate the youth of our republic with a high moral outlook that corresponds to our national mental character, to raise their education system to a qualitatively new level, to improve the psychological and pedagogical system that demonstrates high moral qualities, spiritual feelings associated with empathetic care, and qualities of a spiritual altruistic direction. In this regard, there is a need to use the spiritual wealth of the great enlightened ancestors, to apply their influential mechanisms to the educational process, to form a system of pedagogical views necessary for the future profession, and in this regard, there is a need to study the work of enlighteners and scholars who have made a great contribution to the development of pedagogical teachings, and to objectively assess their activities from a modern perspective.

Improving the mechanisms for studying the spiritual and educational views of Makhmudkhodja Behbudi, who made a great contribution to the development of education in Turkestan, will serve to develop in young people a respectful attitude to the past, a sense of patriotism, an understanding of national identity, and the skills of historical thinking. There is a need to develop

a system aimed at developing critical thinking and problem-solving skills in any situation, demonstrating leadership skills based on mutual cooperation, a thirst for innovative knowledge and adaptability to the situation, entrepreneurship and business acumen, effective communication with people, and the skills of evaluating and analyzing information in the production process. To implement these tasks, the implementation of a strategy for developing spiritual and moral qualities in students of higher educational institutions in the educational process is an urgent problem.

This dissertation work serves to a certain extent in the implementation of the current tasks set forth in the Constitution of the Republic of Uzbekistan, the Laws "On Education", "On State Policy for Youth", the Decrees of the President of the Republic of Uzbekistan dated January 9, 2019 No. PF-5618 "On Fundamentally Improving the System of Raising Legal Awareness and Legal Culture in Society", dated June 22, 2020 No. PF-6012 "On Approval of the National Strategy of the Republic of Uzbekistan on Human Rights", as well as other regulatory legal documents.

Today, the study of the views of the enlighteners in the harmonious upbringing of the younger generation, an objective assessment of the history of pedagogical teachings, in particular, the interest in the spiritual and moral views and work of the Jadid movement in Turkestan and its major representative, Mahmudkhodja Behbudi, has been the constant focus of attention of foreign scholars. In particular, in the studies of Jadid studies by American scholars - Adib Khalid, Olworth, French A. Benningson, German I. Baldauf, Orleans professor E. Lazzeri, Japanese H. Komansu, this or that aspect of this issue has been studied. In all these studies dedicated to universal Jadidism, Behbudi is recognized as the leader of the Jadids of Turkestan, and the specific aspects of his activities have been interpreted in detail.

In the CIS countries, researchers and scholars such as A. Maniyozov, G. Ashurov, M. Shukurov, O. Sayfullayev, R. Khodzoda, A. Mirahmedov, I. Nurillin have studied the literary and historical activities of the Jadids. In their works, the activities of M. Behbudiy also receive special recognition.

**The level of study of the problem. Historical and literary studies** have been conducted by Uzbek historians D.Alimova, D.Rashidova, D.Ziyayeva, R. Sharipov, R.Shamsuddinov, Q.Rajabov, H.Sodikov, and literary scholars A.Aliyev, B.Qosimov, B.Nazarov, B.Du'stqorayev, I.Sultan, M.Khudoykulov, N.Karimov, O.Sharafiddinov, P.Ravshanov, S.Qosimov, Sh.Rizayev, E.Karimov, G.Mahmudov, H.Boltaboyev.

The socio-philosophical views of the Jadids were studied by philosophers A. Jalolov, A. Aliyev, G. Makhmudova, J. Yakhshilikov, Z. Ahrorova, N. Avazov, S. Ahmedov, U. Dolimov, Sh. Turdiyev, E. Yusupov, H. Saidov, Sh. Abdullayeva, P. Begbudiyeva and others. These studies examined the socio-political and philosophical significance of the spiritual heritage of Jadid thinkers, and it should be noted that each of them specifically addressed the work and activities of M. Behbudiy as the leader of the Turkestan Jadids.

However, it should be noted that the mechanisms for effectively using his views on spiritual and moral education in educational processes in higher education institutions were carried out within the framework of scientific research on the topic "Development of the Spiritual and Moral Qualities of Students", which has not been studied in detail.

**Purpose of the study** The aim is to improve the mechanisms for the effective use of Mahmudkhodja Behbudi's spiritual and moral views in the educational processes of higher educational institutions and to develop practical recommendations.

**Research objectives:**

To analyze the socio-economic conditions in Turkestan, the ideas of Jadidism, and their influence on the formation of Mahmudkhodja Behbudi's spiritual and moral views within the framework of the theory and methodology of teachings, and to scientifically substantiate them through experiments;

Improving the content of curricula to study Behbudi's views on spiritual and moral education;

Expanding the program opportunities of higher education institutions, focusing on Behbudi's views on human development, the role of science and education, in the educational plan "Information Hours" ;

To develop students' views on gender equality by instilling Behbudi's views on issues of female literacy in Turkestan into their views on issues of spiritual and moral education ;

Improving the content of using Behbudi's views on spiritual and moral education in educational processes of higher education institutions and, at the same time, modeling the educational trajectory of students;

Expanding the possibilities of using Behbudi's views on spiritual and moral education in school textbooks in educational processes of higher education institutions.

**The subject of the research** is the forms, technologies, methods, and tools of effective use of Mahmudkhodja Behbudi's spiritual and moral views in the educational processes of higher education institutions.

**Research methods** . Scientific sources, retrospective analysis, analytical review, comparative analysis, pedagogical observation, social survey (test, questionnaire, interview), experimental testing and mathematical statistical analysis, and forecasting methods were used in the research process.

**The scientific novelty of the study is as follows:**

The socio-pedagogical conditions in Turkestan, the ideas of Jadidism, and their influence on the formation of Behbudi's spiritual and moral views are clarified within the framework of the theory and methodology of the teachings;

The content of the curriculum for studying Behbudi's views on spiritual and moral education has been improved based on retrospective analysis and prognostic assessment;

A video film based on Behbudi's author's views on human development, the role of science and education was developed at "Uzbekkino", improving the content of "Information Hours" of higher education institutions

**Main part.** High spirituality and moral perfection have served as the main criterion for the development of any nation, any state. It is not for nothing that the President of the Republic of Uzbekistan Sh.M.Mirziyoyev emphasized: "The dream of a new Uzbekistan, in relation to our days, is the requirement of the present era, the ideological and spiritual foundation that determines its true nature, driving forces and factors, the creative zeal inherent in our people and a clear expression of our large-scale reforms."

As future specialists, students are expected to develop critical thinking and problem-solving skills in any situation, demonstrate leadership skills based on collaboration, thirst for modern knowledge and adaptability to the situation, entrepreneurship and business acumen, establish effective communication with people, evaluate and analyze data in the production process, be curious about innovations, and acquire the skills of imagination.

Asia, or Turkestan as it was called at that time, in the late 19th and early 20th centuries, meant not only political domination, but also economic domination. The creation of production, industrial enterprises, the expansion of technology, and the transport network required a new attitude to labor. For tsarist Russia, it was this process that helped create a new Russian Turkestan.

Production was renewed, new connections were created, and the first working groups appeared in industry, railways, construction, and other areas.

Thanks to recent research and observations, we can say that the tsarist government pursued a policy of discrimination against the local peoples during the colonization of Turkestan. This idea formed the basis of the strategic plans of the administrators of that time in Central Asia. Such an action consisted in disrupting the laws and traditions of social life in Turkestan, destroying the religious and spiritual foundation of local society, discrediting and gradually neutralizing national culture and education, and ultimately, in a new Russification of Turkestan.

The country's transformation into a source of raw materials and a market for finished products for Russia, its endless plundering and impoverishment, aroused the hatred of the Jadids and the

national bourgeoisie, and shaped the idea and struggle to restore the country's economic independence.

The intelligentsia of Turkestan at that time, convinced that Russian rule was artificially created from abroad and could not express these national values, understood that they should rule their country themselves, not others. And they understood with all their might that it was necessary to fight for this, to use every opportunity on this path. The freedom of the Motherland should be achieved not just through simple struggle, but with mature political will. That is why Mahmudkhoj Behbudi said, "It is deserved, it is not given," while Fitrat said, "...our land was invaded, our property was plundered. Our honor was destroyed, our dignity was usurped. Our humanity was trampled underfoot. We stood firm, we were patient. We obeyed every order based on force. We gave our all."

This situation led to the emergence of a political and administrative system based on colonialism and grand nationalism in Turkestan in the second half of the 19th century and the beginning of the 20th century.

The loss of freedom, political injustice and injustice turned the entire society into a strong opposition against the Russian state. Among the opposition were progressive representatives of the local upper classes, and the idea of freedom gained strength. The ideas of freedom and emancipation formed the basis of the political activity of the Jadids, calling on the oppressed people to fight for freedom. The anger of the Turkestan people against the invaders, condemned to injustice, discrimination and a hungry and naked life, grew day by day. Excessive social and national colonial oppression led to the beginning of a national liberation movement of the masses against the invaders.

The tsarist government, first of all, considered religious leaders to be the most dangerous enemies and tried to exclude them from all activities as much as possible.

The new government considered schools and madrasas to be alien, that is, institutions that arouse hostility towards Russians, and tried to discredit them. The government did not appoint graduates of these schools and madrasas to working positions. It declared that society and the state did not need graduates of madrasas and schools. The government's action in this matter was to gradually close down national schools. Although this government preserved the qazi court, the qazis were kept under strict control.

The injustice of the tsarist administration towards the qazis increased the discontent and hatred of the community. The military governor of the region, A.A. Abramov, fearing an uprising, announced that if there were any riots, the qazis would be exiled to Siberia. The head of the Kokand uyezd announced that if the religious leader participated in the riots, the madrasas would be closed and the waqf lands would be completely transferred to the state.

It should be noted that we can draw on the objective and subjective reasons for the emergence of the Jadid movement in Ahmad Donish's "Navodir al-vaqoye" ("Rare Events"), "Risolai tarikhii amiron mang'it" ("Treatise on the History of the Mang'it Emirs"), the works of historian Mirza Muhammad Abdulazim Sami Bustani's "Tarihi salodini mang'itiiya dor us-saltanai Bukharao sharif" ("History of the Mang'it rulers in the Bukhara sharif kingdom"), the works of historian Mirza Salimbek ibn Muhammad Rahim "Tarihi Salimi", and the works of Abdurauf Fitrat's "Munozara" and "Bayonati sayyohi hindi".

Fitrat writes in sorrow about such situations happening in the country: "Bukhara Sharif, who gifted the world with four hundred scholars, had such a strong power, oh. I confess with great misfortune that now this sky of the sun of culture, this paradise of humanity, this administrative house of the world of virtues, this school of the world of enlightenment, although it has all the means for progress, remains the true abode of ignorance, a captivity in the chains of humiliation. Despite having all the means for livelihood, it has surrendered its collar to the claws of death," he writes.

Jadids went abroad, studied the level of cultural and educational development in different countries, and compared them with their own. Such progressive, intelligent young people began to desire to see the achievements of world development in Turkestan. At the first stage, their



focus was on the huge task of reforming education. In the second half of the 19th century, the complete deprivation of the peoples of the country from their economic, political, and spiritual rights as a result of the colonial occupation of our country and the deplorable state of the people led to the emergence of the Jadid movement. The external factor in the emergence of the Jadid movement was also the influence of the revolutionary changes taking place in the outside world. The new-minded Jadids were connected with the will and interests of the people, and their basis was imbued with the ideas of independence and freedom.

The stages of formation and development of the Jadid movement can be divided into three periods:

1. The first period, from the 90s of the 19th century to 1905.
2. The second period was from 1905 to 1917.
3. The third period is from 1918 to 1930.

All research conducted on the Jadid movement acknowledges that the emergence of ideas in Turkestan occurred in the last quarter of the 19th century.

"The Enlightenment movement, widespread in the late 19th and early 20th centuries, was a series of tireless and selfless attempts in the history of our people to cultivate national consciousness and bring it to the highest levels of social development. This movement became one of the brightest pages in our history. It was full of fierce struggles, successes and defeats, joys and tragedies." The difficult historical situation in the country had a huge impact on the development and level of activity of the Jadid movement.

While it is true that the essence of the Jadids' thinking was connected with the historical situations of that time, we can say that it also went through quite complex paths. This movement emerged as a worldview in connection with the current events and phenomena taking place at that time. The original goal of the Jadids was not to follow the revolutionary path, but to achieve progress through the wide promotion of science and education, following the path of reform. Because Turkestan lagged far behind all the paths of development. At that time, it was faced with the emerging competition in the socio-economic sphere between developed countries and was subject to colonization under the tsarist regime. The progressive Jadids, having deeply understood this situation and having understood its essence, came to the conclusion that the only solution to bring the country to the ranks of developed countries in the system of world civilization was to develop science and technology.

The Jadids of our country, understanding well that the country could be saved from the swamp of backwardness, disintegration, and illiteracy only through enlightenment, initially focused their main efforts on organizing new-style schools and improving their content and form. First of all, Jadid-style schools were supported by the growing business elite of Turkestan and progressive enlightened intellectuals. These schools were primary educational institutions, where four or six years of education were provided. Initially (at the expense of Khusainov's funds), Jadid schools were established in 1893 in Samarkand, in 1898 in Kokand by Salahiddin domla, in 1899 in old Tashkent by Munavvar Qori, and in Andijan by Shamsiddin domla. In 1900, new-style schools were established in Bukhara by Juraboy Qori. In 1903, M. Behbudi opened a similar school in Jamboy at his own expense. Jadid Haji Muin and Shakuriy taught at this school.

The native population who graduated from these new-style schools were hired as teachers. The administrators of these schools set certain requirements for those who were accepted as teachers. For example, an advertisement was published in the magazine "Oyina" about the need for five teachers to work in a new-style school established around Samarkand: "... Teachers must be Turkestani and must also know the following: recitation of the Holy Quran, tajwiya (the rules of reading the Quran), literacy in Persian and Uzbek, ablution, writing in the middle, Islamic practice, religious necessity, awareness of the beliefs of the people of Sunnah and the community, not being addicted to nas, qilim, papyrus, poppy and agush, and not being involved in bad morals. So, based on all the evidence studied during the research, we can make the following conclusions:

1. Researchers of the history of Jadidism, as well as literary scholars, use the term "Era of National Awakening" for a short period from 1905 to the beginning of 1918, that is, until the

Turkestan Autonomous Government was forcibly abolished. In their opinion, the Jadids, who had formed their organization in 1910, split into two groups after the February Revolution. One group of them wanted to achieve independence through the Duma and reforms, and the other through revolution. This was due to the negative attitude of tsarism towards Jadidism, its attempts to destroy it, its blow to the national bourgeoisie, the subordination of the national bourgeoisie and its intellectuals, as well as the diversity of the Jadids in terms of social class, and the disputes of a group of young people who had studied in Turkey.

2. In the formation of the worldview of the Samarkand Jadids, traditional family education and upbringing played a role, it can be said that it was the first step into the world of enlightenment. The eldest of the Samarkand Jadids, Saidahmad Siddiqi-Ajzi, received his initial education in the family. Mahmudkhodja Behbudi's father, a major scholar in jurisprudence, created several works in this field. The democratic enlightenment that emerged in the Turkestan region in the 80s of the 19th century is also one of the first sources of the emergence of Samarkand Jadidism. A distinctive feature of the enlightenment of this period was its direct literary and publicistic character. However, it cannot be concluded from this that the enlightenment bypassed the socio-philosophical problems of society.

3. Western enlighteners were mostly atheists. The Jadid enlighteners were never atheists and never denied religion. On the contrary, they treated Islam as an important factor serving social progress and uniting Muslims, a force that unites the people in overcoming crises, calls for brotherhood, and unites them, and calls the people of the country to high morals, patriotism, friendship, and brotherhood.

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