

THE SPIRITUAL AND MORAL EDUCATIONAL VALUE OF THE WORKS OF MODERN ENLIGHTENER MAHMUDHOJA BEHBUDI.

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Annotatsiya: Ushbu maqolada Jadid maʼrifatparvari Mahmudxoʻja Behbudiyning milliy gʻoyasi, mafkuraviy qarashlari, umummilliy gʻoyasi targʻiboti hamda asarlarining maʼnaviy-axloqiy tarbiyaviy ahamiyati haqida maʼlumotlar berilgan.

Kalit soʻzlar: Jadid maʼrifatparvarlari, kashfiyot, gʻoya, mafkura, Mahmudxoʻja Behbudiy, teatr.

Аннотация: В данной статье представлены сведения о национальной идее, идеологических взглядах, пропаганде национальной идеи и духовно-нравственном воспитательном значении джадидского просветителя Махмудходжа Бехбуди.

Ключевые слова: джадиды-просветители, открытие, идея, идеология, Махмудходжа Бехбуди, театр.

Annotation: This article provides information about the national idea, ideological views, promotion of the national idea and the spiritual and moral educational significance of Jadid enlightener Mahmudhoja Behbudi.

Key words: Jadid enlighteners, discovery, idea, ideology, Mahmudhoja Behbudi, theater.

In-depth study of the modernist movement, wide promotion of the noble goals of the intellectuals and progressives who created and worked in that period have been in the constant attention of our state. President Shavkat Mirziyoev addressed this issue in his address to the Parliament on January 24, 2020. The more we study this spiritual treasure, the more we will find the right answers to many questions that still concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life." The activity of the Jadids was once again recognized in the Decree "On awarding the representatives of the Enlightenment Jadidism Movement" signed by the President on September 30, 2020. At the beginning of the 20th century, Abdulla Avloni, Mahmudhoja Behbudi, Munavvar Qori Abdurashidkhanov were awarded "For Great Services" for their invaluable contribution to the creation of the national education system and the independence of our country, the freedom and liberty of our people, and the prosperous and prosperous life of future generations. [2]. The movement of Jadidism arose in Turkestan, Caucasus, Crimea and Tatarstan at the end of the 19th century and the beginning of the 20th century. The promotion of new political and social ideas by a number of enlightened individuals laid the foundation for the Jadidism movement. The word Jadid is derived from Arabic and means new. The new political, educational and social processes that began in this period were called modernism or progressive movement. The founder of the movement was Ismoilbek Gaspirinsky from Crimea. In particular, at the end of the 19th century and the beginning of the 20th century, the modernism movement gained importance in the processes of the Turkestan region, and a number of advanced ideas were put forward. At that time, the financial situation of Turkestan residents was difficult, illiteracy and religious fanaticism were widespread among the people. According to the Jadids, the only way to awaken the people from the sleep of heedlessness

was to enlighten them. In this way, it was necessary to introduce new systems and procedures, to open new method schools and to acquaint people with advanced world experience. Therefore, the essence of the Jadidism movement was to bring the thinking of the nation and society to a new level. In order to analyze the emergence and stages of development of modernism movement, it is appropriate to dwell on the historical processes of that period. At the end of the 19th century, Tsarist Russia began to abolish the order of the Khanate after conquering Turkestan. Turkestan's lagging behind in development became known after the construction of the railway, the establishment of the first industrial enterprises, and the new scientific ideas brought to Central Asia by Russian scientists. Due to the monarchy system during the Khanate period, the country still had a medieval way of life. Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Fitrat, Cholpon, Ashurali Zahiri, Ishakkhan Ibrat, Fayzulla Khojayeov, Abdulvahid Burkhanov can be noted as modernists in Turkestan. They were at the beginning of the national awakening movement. Mahmudhoja Behbudi was born on January 19, 1875 (1291 Hijri 10th Zulhijja) in the village of Bakhshitepa near Samarkand in the family of a priest. His father, son of Behbudkhoja Salihkhoja, was from Turkestan, a descendant of Ahmad Yassavi, his maternal grandfather was Niyozkhoja from Urganch, who came to Samarkand during the reign of Amir Shahmurad (1780-1785). Through traditional education, and then diligently and persistently working on himself, he rises to the highest positions of Sharia - qazi, mufti. In 1899-1900, Behbudi went on a pilgrimage with his friend Haji Baqo from Bukhara. Behbudi witnessed many wonderful events during his trip. Especially during the trip, he will strengthen his views about the new school. In 1903-1904, Mahmudhoja went to Moscow and Petersburg, in 1906 he was in Kazan, Ufa, and Nizhny Novgorod. This was a business trip, not a trip. Our country has gained fame as a land of great scientists and saints who made a great contribution to the development of world

civilization and science. It is of great importance to promote the life and work of our great thinkers, who are the roots of our spirituality, and their ideas that influence the spiritual and moral education of our youth today. You can learn to think about strength, what is homeland and soil. It is known that the socio-political, educational movement that arose in Turkestan at the end of the 19th century - the beginning of the 20th century brought enlightened persons - jadids - to the stage of history. Such encyclopedic scholars as Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Ubaidullohoja Asadullohojayev, Abdulla Avloni are among them. They sought to use their knowledge for the development of the nation and society, and did not spare their money when the opportunity arose. Writer, publicist, pedagogue, scientist, religious and public figure Mahmudhoja Behbudi was one of the founders and leaders of the Jadidism movement in Turkestan. He "was not only a theoretician of enlightenment and educational work, but also showed enthusiasm in the development of the country's education from the practical side." Also, Behbudi compared the reform of the lower and upper school to the reform of the nation and considered it a national idea. Jadidlar started to issue newspapers and magazines that have become a space for exchange of ideas, promotion of advanced ideas and opinions, debates, reflect democratic values, can raise the opposition of opinions, and cover critical articles on socio-political topics. For example, the "Oyina" magazine, edited by Mahmudhoja Behbudi, published various articles on the nation and its rights, history, language and literature issues, and the situation in the world in order to spread enlightenment and culture. In his time, Behbudi was one of the people who demanded the rights of himself and his people after seeing the poor condition of the nation and the invasion policy of Tsarist Russia. In the title of one of his articles, he put "Rights are earned, not given". The following negative habits characteristic of a person only when moral education is properly implemented in

the family: rudeness, arrogance, arrogance, depression, laziness, pride, the formation of such moral qualities as greed, betrayal, greed, avarice, patriotism, impatience, ignorance, disbelief, injustice, lying, anger, cruelty, disrespect for elders, disrespect for minors, indiscipline is achieved.

In conclusion, the spiritual and moral educational value of Mahmudhoja Behbudi's works is of great importance in teaching students. It helps to increase the competence of spiritual and moral education of students.

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