

**USING THE PEDAGOGICAL HERITAGE OF MAKHMUDHOJA BEHBUDI, THE
MANIFESTATION OF THE IDEAS OF NATIONAL MODERNISM, IN THE
EDUCATION OF YOUNG PEOPLE*****Raxmonova Gulisa Namozovna****Assistant teacher of the Department of Pedagogy**University of Information Technology and Management*

Abstract: This article reveals the methods and ways of using the pedagogical heritage of one of the representatives of Turkestan Jadidists, Mahmudkhodja Behbudi, in the education of the younger generation. Opinions are expressed about the importance of the textbooks created by the writer in today's pedagogy and their effective benefits.

Key words: Mahmudkhodja Behbudi, pedagogical activity, pedagogical heritage, youth education, use, opportunities

Аннотация: В данной статье раскрываются методы и способы использования педагогического наследия одного из представителей туркестанских модернистов Махмудходжи Бехбуди в воспитании молодого поколения. Обсуждается значение созданных автором учебников в современной

Keywords: Махмудходжа Бехбуди, педагогическая деятельность, педагогическое наследие, образование молодежи, использование, возможности.

Introduction

It is known from the past that our great ancestors, besides being devotees of their time, active propagandists of the future free society, are role models for the younger generation. Undoubtedly, Mahmudhoja Behbudi is a bright representative of such modernism. Begali Kasimov, a well-known historian of history, described our grandfather as follows: "Mahmudhoja Behbudi came to the field as one of the dreams of Turkestan at the threshold of the 20th century. He was the greatest figure who actively participated in the socio-political movements of his time, the founder of modern Uzbek culture. On the initiative of our President, he signed the decision to widely celebrate the 150th anniversary of Behbudi's birth in 2025. According to it, the tasks of wide celebration in places, educational institutions, universities, in-depth study of the writer's life and creativity, development of measures to increase the role and importance of their works in the education of young people, development of recommendations for organization of contests, meetings, and roundtable discussions were determined. During the period of independence, special attention is being paid to perpetuating the memory of Mahmudhoja Behbudi, in-depth research of his life and activities, and wide dissemination of his scientific and artistic works, the press service of the president said. In particular, in the following years, a statue of him was erected on Adiblar Avenue in Tashkent, a house-museum was established in Samarkand, and an award named after Mahmudhoja Behbudi was established for talented playwrights. All these

actions are aimed at raising the morale of our youth, developing their worldview, and forming the feeling of being a generation worthy of our ancestors. Each nation has its own glorious path. Studying the exemplary schools of our great enlighteners, who showed courage in this way, should become the goal of every young person who has fire in their hearts.

He was the recognized leader of Turkestan moderns, the bearer of the idea of an independent republic, the theoretician and practitioner of the idea of a new school, the first playwright, theater artist, publisher, and journalist who started Uzbek drama. Benazir Behbudi, who grew up in an enlightened family, was educated by the leading intellectuals of the time, and was unsurpassed in intelligence, first of all studied science in depth, traveled to many countries, and carefully looked at the factors that could serve the development of each nation. After comprehensively analyzing what he saw and learned, articles and works were finished, summarizing his widely observed thoughts for the future of the nation. In fact, our great-grandfather initiated the opening of a new era school and wrote a number of textbooks. Mahmudhoja Behbudi, whose heart was full of enlightenment and patriotism, prepared the young generation for independence, tried to instill in them the feelings of national pride and pride through poems, articles, and plays. Seeing the differences in the living conditions, customs, traditions, and education of the Khaqs, the idea of opening a new school (usuli jadid) became stronger. In 1903, Behbudi opened a new school in the village of Halvoyi near Samarkand in cooperation with S. Sidiqqi, Ajziy, Rajabamin Abdulkadir Shakuriy. He begins to compile textbooks for new schools. "Risolai azaredi savod" ("Book of Literacy", 1904), "Risolai jugrofiyai Umrani" ("Introduction to the Geography of Population", 1905), "Muntakhabi jugrofiyai yami" ("Brief General Geography", 1906), "Kitabat-ul Atfol" ("Children's Letter", 1908), "Amaliyati Islam" (1908), "History of Islam" (1909) publishes such books. In 1908, he moved Shakuri's school in Rajabamin to his yard in Samarkand. Behbudi wrote the drama "Padarkush" in 1911. This was the first Uzbek drama. This play in 3 acts and 4 scenes was simple in content, and it was about an uneducated, ignorant and ignorant boy who killed his father. Behbudi called the genre of this work "national tragedy". Tsarist censorship does not allow publication. Tiflis (Tbilisi) censors it under the pretense that it is "dedicated to the 100th anniversary of the Battle of Borodino and the liberation of Russia from the French occupation." The play was published in 1913, but it took another year to be staged. The play was staged in Samarkand on January 25, 1914. The drama has a strong influence on the people. It is known that Abdulla Qadiri wrote the drama "Baxtsiz Kuyov" (Unhappy groom) under the influence of this.

"Padarkush" was a work that started a new Uzbek literature, both in terms of genre and content. The drama was re-enacted in Tashkent on February 27, 1914 by Avloni's "Turon" theater troupe. In 1914-1916, the troupe staged this performance in all cities and villages of the Fergana Valley and gained popularity.

Behbudi created several textbooks for Jadid schools. By creating these textbooks, the writer cares about making the people literate, imparting religious knowledge as well as worldly knowledge, raising the spirituality of our youth. M. Behbudi tried to explain information about the celestial bodies and the rotation of the earth in a language suitable for children's age. Also, the textbook contains detailed information about the existence of many books on geography, the existence of Abulqasim Ubaidullah's treatises "Kitab al-masolik wa-l-mamolik" and "Kitab as-samo", their translations into French and German languages, scientists who contributed to the

development of geography, their works, the discovery of the American continent, seas, straits, Russian and European countries, and the fact that the science of geography is still developing.

The next section of the textbook is called "Sages of Turkestan", and it contains hundreds of works of Muslim scholars Ibn Sina on vocabulary, logic, geography, music, ethics, chemistry, astrology, nature, wisdom, medicine, and their translations into European languages. Sages such as Herati, Abu Ibrahim Gurgani, Sharif Khorazmi, Ahmed bin Tabib Sarakhsi, Abu Mash'ar Balkhi, Abu Ja'far Khorazmi, Ahmad Farghani, are given information about the direction in which they created, and the dates when they lived and created. .

In our opinion, the services of Mahmudhoja Behbudi, who was called "the father of Turkestan jadids", in the field of education are very great. He led the work of opening new schools, taking into account the age and psychological characteristics of children, creating textbooks and training manuals, and was an example to other intellectuals in this field. He even opened a publishing house under the name of "Behbudi Publishing House", where he published textbooks and study guides for schools.

M. Behbudi rightly emphasized the need to teach the achievements of science for the development of the nation, and that people ignorant of science are oppressed by other nations.

We know that the Jadids showed enthusiasm, patriotism, and zeal for the nation's development. However, the content and essence, purpose and mission of their movement were interpreted with malicious intent both at that time and in the Soviet era. The first renaissance period in Central Asia took place in the 9th-12th centuries, and the scientific and cultural progress of this century was demonstrated by the example of the Ma'mun Academy. The second renaissance period corresponds to the years of the rule of Timur and the Timurids, during this period, the construction of a great state (Amur Temur kingdom) was carried out, the great miracle of the 15th century, the observatory, the bright star, built by Mirzo Ulugbek, is a bright example of the scientific thinking of this period. After the 4th century, modern intellectuals created the process of the third national renaissance. They created the first textbooks in this field, justifying the necessity of current geography as an educational subject, along with other socio-political sciences.

Mahmudhoja Behbudi, who came to the field at the beginning of the 20th century, a very complicated and trying period in the history of Uzbekistan, is considered the founder of the modernist movement of Turkestan. As a great representative of the national liberation movement, he devoted his life to the development of science, education and training, literature and art, and the press, to raise the self-consciousness of the people and to achieve freedom by mastering the achievements of advanced development in the world.

Mahmudhoja Behbudi was one of the first in the country to organize the first modern schools, create necessary textbooks for them, and build publishing houses and theaters, despite the unprecedented resistance of the tsarist government and local fanatical forces. As a skilled publicist, he created a number of important works and more than two hundred articles devoted to the current problems of his time.

From the beginning of our century until 1917, modern enlightened educators wrote many textbooks, especially moral and educational works, and these works were widely used in the

moral education of Turkestan youth; The Soviet government severely oppressed, criticized and even repressed the Jadids, it was not allowed to give examples of their pedagogical works in school textbooks; in our republic, textbooks based on the Latin alphabet include examples of the works of contemporary artists, but this is very rare and cannot fully meet the demands and needs of the present time.

In conclusion, if we effectively use the pedagogical heritage of Makhmudhoja Behbudui in the education of young people, if we effectively use the textbooks and works created by him in the course of each of our classes, we will increase the worldview and enthusiasm of our students, and develop their spiritual views. Therefore, using the scientific heritage of the writer in the educational process, we can achieve high results in the formation of their scientific potential, achieve high results in the pedagogical process, and become masters of their profession.

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