

Mahmudhoja Behbudi On The Role Of Science And Enlightenment In Educating Young People

M.N.Soibnazarova, O.A.Ganiev, O.R. Uralova, M.A.Tairov

Teachers of Jizzakh State Pedagogical Institute named after A.Kadiri

ABSTRACT

This article tries to explain the essence of our work today on the basis of examples from the teachings of M. Behbudi about the perfect man.

Аннотация: В статье рассматриваются взгляды и отношения М.Бехбуди на воспитание гармонично развитого человека в тесной связи с современностью.

Annotatsiya: Ushbu maqolada M.Behbudiyning komil inson to'g'risidagi ta'limotlaridan namunalar keltirish asosida bugungi kunda qilinayotgan ishlarimizning mazmun mohiyatini ochib berishga harakat qilingan.

KEYWORDS: perfect human upbringing, spiritual heritage, spiritual factors.

Ключевые слова: воспитание гармонично развитого человека, духовная наследия, духовные факторы.

Kalit so'zlar: komil inson tarbiyasi, ma'naviy meros, ma'naviy omillar.

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INTRODUCTION

One school was not enough for enlightenment. Time and the world in the years since the country's independence, the issue of educating a spiritually mature person has been discussed for centuries. Much attention is paid to the spirituality that underlies science and enlightenment. On the one hand, this is the perpetuation of the spiritual heritage of our ancestors, and on the other hand, it is a requirement of the times.

«At the same time, we all understand that in today's complex and turbulent world, any people and nation striving to find its place in the world must thoroughly and thoroughly master the achievements of universal development» – I.A. Karimov wrote. At the beginning of the last century, our great enlightened ancestor Mahmudhoja Behbudi called on the people of Turkestan to awaken their consciousness with the truthful words: It is no coincidence that today's age of high thinking and technology proves how true these words are.¹

In Central Asia, the emphasis on human development has long been a scientific, philosophical, and practical issue. The decree of the President of the Republic of Uzbekistan Sh.M.Mirziyoev dated February

7, 2017 «On the strategy of further development of the Republic of Uzbekistan» State program «The year of communication with the public and human interests» for 2017 identified tasks for the development of education and science.²

As the President of our country Sh.M.Mirziyoev noted, «We consider it our primary task to improve the activities of all levels of the education system in accordance with modern requirements.» The idea of educating a harmoniously developed person has both national and universal content - the essence that leads mankind to spirituality and enlightenment, to the highest perfection and goodness. That is why the solution of the problem of harmonious development of the individual and his upbringing has long been the dream of our people.³

As a result of the events that took place in the social life of Turkestan in the late 19th and early 20th centuries, a new worldview was formed in the thinking and ideology of the advanced enlightened intellectuals. They promoted the ideas of national independence, reform of the education system, expressed their views on education in their works and practical activities.

These enlightened educators fought for the dissemination of knowledge, enlightenment and culture

¹ Karimov I.A. High spirituality is an invincible force. T.: Spirituality, 2008. Page 7.

² President of Uzbekistan Sh.M.Mirziyoev in 2017-2021. Action strategy for the five priority areas of development of Uzbekistan. February 7. 2017.

³ Sh.M.Mirziyoev. Ensuring the rule of law and human interests is a guarantee of the country's development and the well-being of the people.- T.: "Uzbekistan". 2017 y. Page 22.

among the general public, and became known to the people and society as the leading educators of their time. They were in contact with teachers of Tatar, Azerbaijani, Russian and other nationalities, taught students in a new way in the school, wrote and published along with the native language, humanities and sciences, such as geography, history, textbooks and manuals.

With the growth of the Jadid movement in Turkestan, progressive pedagogical intellectuals - Jadids began to implement a new system of education in schools, the «new method» schools they established contributed to the cultural development of the people, gained the attention of the people.

The Jadids of Turkestan carry out their struggle for freedom and enlightenment on the basis of a certain program in two directions - the development of cultural development, based on enlightenment, and the practice of this activity in connection with practice. They see the basis of the national awakening in the reform of education and curricula.

Mahmudhoja Behbudi, Abdulhamid Cholpon, Munavvarqori Abdurashidkholif, Abdurauf Fitrat, Sadridin Aini, Hamza Hakimzoda Niyazi, Abdulla Avloni became famous for their views and ideas on enlightenment and education in the development and implementation of the program.

During the independence of Uzbekistan, the Uzbek people have achieved the free life dreamed of by our geniuses, who have made invaluable contributions to the history of society and world culture, science, holy national holidays, Amir Temur, Imam al-Bukhari, Imam al-Termizi, The names of our great ancestors, such as Ahmad al-Farghani, Bahauddin Naqshband, Khoja Ahmad Yassavi, Najmiddin Kubro, Mahmud az-Zamahshari, Khoja Ahrori Wali, Abdukholiq Gijduvani, have been restored; Baburahim Mashrab, Bahauddin Naqshband, Muhammad Taragay Ulugbek, Alisher Navoi, Zahiriddin Babur, Abdulla Qodiri, Abulqasim az-Zamahshari, Amir Temur, Kamoliddin Behzod, Imam al-Farghani, Jaloliddin Manguberdi have left an indelible mark on the history of national thought. Special attention was paid to the activities of such great people as Mahmudhoja Behbudi, Abdurauf Fitrat, Abdulhamid Cholpon, Abdulla Qodiri, Botu, Usmon Nasir, and their birthdays were celebrated.

Islam Karimov in his speeches at the sessions of the Oliy Majlis since the day Uzbekistan was declared an independent republic, in conversations with newspaper

correspondents and editors, at the opening ceremonies of memorial complexes, at government meetings, on New Year's and holidays In his congratulatory message, he stressed the need to study national traditions, customs, values, to master the unique teachings of our great ancestors, to rejoice the souls of the victims of the years of repression. He regularly expresses the ideas of educating young people in his lectures and works, and encourages scientists and educators to be selfless in this field.

Speaking at the second gathering of the first session of the Oliy Majlis, Islam Karimov said that everyone in this world should do good deeds that will forever remain in the memory of the people: «... everything in this world is temporary. Deeds, wealth and fame will pass away, only the people, the memory of the people will live forever. Therefore, everyone should think about leaving a good name, good and noble deeds in the memory of these people.

Our hardworking and noble people today expect such practical actions from you, from the people they trust»⁴ – he said.

Islam Karimov considers spiritual perfection and creativity a great virtue, and considers it a betrayal not to have such a virtue. «Humanity is not just about greetings and kindness. Morality is first and foremost a sense of fairness and justice, faith is honesty. Any act done in the name of self-interest, no matter how lofty the description, no matter how fatwas are fabricated, is a betrayal of the Motherland»⁵ – said I. Karimov.

At the opening ceremony of the Alisher Navoi Memorial Complex in Navoi, President Islam Karimov instructed people to follow the example of Alisher Navoi and address orphans, widows, the poor, the disabled and the needy, schools, hospitals and gardens for the people encourages to create, to be a real patron of the people of science and culture.⁶

In his speech at the fourteenth session of the Oliy Majlis of the Republic of Uzbekistan of the first convocation, Islam Karimov stressed the need to «organize the physical capabilities of people with disabilities in order to return them to a full and active life.»

At the meeting dedicated to the opening of the Tashkent Islamic University, he said that it is the duty of our students, first of all, to pass it on to our people, first of all, to the younger generation. He also encouraged them to grow up to be perfect human beings.

⁴ Voice of Uzbekistan. 2000 y. Feb. 12, No. 19.

⁵ Uzbekistan is moving towards the XXI century. Uzbekistan, 2000, p.57.

⁶ Ma'rifat newspaper, 2001 August 25th.

Speaking at the opening ceremony of the Martyrs' Memorial Complex, Islam Karimov said: It is not surprising that the souls of thousands of people here, who are still screaming to this day, are satisfied with all of us, our good deeds, and perhaps rested» he called all people.

At a meeting with governors of regions, cities and districts, Islam Karimov said that the tasks to be performed in all spheres of life in the country depend on personnel, and that our main task before our children and grandchildren is to prepare them for tomorrow's difficult life. The President stressed that the noble goal of making them more educated, stronger, wiser and, of course, happier than we are, should become the meaning of life for each of us. Islam Karimov also said that if we really want to be proud of our children and grandchildren, we must believe that they will have modern knowledge and experience, faith, and continue the work of our great ancestors, who left an indelible mark on the history of our country.

«We know our destiny. If our lives are needed as a sacrifice for freedom and the happiness of the people, we will also welcome death. It will be a sculpture for us to open as many good schools as possible, as well as to work tirelessly for education and the well-being of the people. «This was Behbudi's main idea.

Behbudi believed that the only way to achieve the lofty goal he believed in was to spread knowledge, to constantly take care of the education of young people, and at the same time to fight for national independence, expressed the need for friendship and harmony among nations.

Behbudi tried to achieve his goals only through enlightenment. He said that the main way to implement his ideas on education is to open new schools, as well as he promoted where young people would be taught not only religious sciences, but also specific subjects, and European education would be widely introduced in Turkestan schools.

Well-being education focuses on inculcating a worldview in the minds of young people.

Behbudi considered the school to be a means of forming and developing human consciousness, strengthening interethnic friendship, and the new method focused on the development of students as individuals and the formation of human qualities in them.

Speaking at a meeting of the Shorai Islamiya Society in Samarkand, Behbudi said: «We Turkestans urgently need people who can speak and edit fluently in both their mother tongue and Russian, who know the Sharia and understand the world political situation,»

stressing that a person who does not have such qualities is of no use.

According to Behbudi, some customs and traditions do not change with the passage of time, so it is necessary to get rid of bad customs and innovations and improve good ones. Religion should be used not for the purpose of intensifying religious and ethnic hatred, but in the struggle for national liberation, social development, the unification of the leading forces and social strata in Turkestan.

In his pedagogical views, Behbudi encourages scientists to take a rational approach to the necessary innovations in life. He said that there are always changes in life and paid special attention to understanding it in the field of education.

Behbudi says the only way to succeed in education is to develop science in the country. Behbudi requires that educational work be carried out in connection with social life and world events. He emphasizes the special role of the family and parents in the upbringing of young people. He writes in Padarkush: «It is rudeness and ignorance that destroys us ... that makes us homeless and destitute, that homelessness, complicity, poverty, necessity and humiliation ... are all the fruits and results of ignorance and ignorance ...».

Behbudi also expresses his views on education in art. In his 1911 play The Padarkush, he pointed out that the delicate relationship between parents and children was a major issue in education. He stressed that school education and family education should be carried out in an integrated manner. The story begins with a conversation between The rich and his son Tashmurad (father and son). The rich man is illiterate and grows up rude because he did not teach his son. He destroys the whole family. The rich man's arrogance, stubbornness, and greed for wealth put his son in the same predicament.

In the play, Behbudi expresses his ideas, that is, the family itself is responsible for the failure of education.

In his work in the field of enlightenment, science and art, Behbudi has fought for the development of culture and spirituality of our nation, gained a reputation as a great figure, and expresses his valuable ideas and ideas on education. These ideas are important and have made a great contribution to the history of our national pedagogy.

Throughout his career, Behbudi left an indelible mark on the history of Uzbek culture with his work from the beginning of the century to the end of his life, his scientific and theoretical works, especially in the field of pedagogy, school and education.

The pedagogical ideas of the great thinker are effective not only in the period in which he lived, but also in the education of today's youth.

One school was not enough for enlightenment. It was necessary to get acquainted with the events of the time and the world, to be aware of the state of the nation and the homeland, of everyday life. Therefore, the nation needed a mirror in which it could see both its faults and its faults. It was this need and necessity that led Bebudi to the theater and the press. That's how Padarkush came to be. However, its presentation to the public was not easy. The reason for this was that, first, the Tsarist government was not interested in the colonial Turkestan's enlightenment and recognition of its rights. Suffice it to recall the words of the Governor-General of Turkestan NR Kuroratkin in his diary of 1916, which became very popular today: «We have kept the indigenous people away from development, school, and Russian life for fifty years». Second is the ignorance and bigotry that stems from stagnation and captivity. «Whoever we see on stage is the courage of the mother,» wrote the poet Tavallo. This is not in vain. So, the drama «Padarkush», written in 1911, was published only in 1913. The book's cover, «Dedicated to the Battle of Borodino and the Jubilee of Russia's Rescue from the French Invasion,» and its publication with the permission of the Tbilisi censorship, show that things did not move easily. Even after the play was published, it took about a year to put it on stage. In response to letters, the author said: «There is no one to play with. Because there is no idle person in Turkestan who works for the people. «It's not uncommon for him to go on stage and make a joke,» he wrote.⁷

«Padarkush» is the first universally recognized example of Uzbek drama. Experts consider it to be the beginning of a new Uzbek literature, both in terms of genre and content. Called the «National Tragedy» by the author, the three-act, four-scene drama is very compact, very simple and concise. He tells the story of a boy who has never read about ignorance and ignorance, who goes astray and kills his father. The rich man has a son named Tashmurad, who is illiterate. The rich do not listen to those around them. He does not teach his son, and as a result, he joins the street hooligans. Not having enough money to live in a restaurant, he takes his partners home at night. The rich man wakes up and notices them, but they kill him and take his money. Conclusion: Ignorance and ignorance affect both the father and the child. What if the whole nation is in this situation ?!

Padarkush was first staged in Samarkand on January 15, 1914. «People finally came in large numbers, and three or four hundred people returned because there was not enough space and no place,» local media reported.

There we read: «Belats were sold out a day or two ago with the help of young people. Some people sell their wares for two bucks. At seven o'clock, thousands of people attacked the temple. But there is none of them, he agrees to stand up and pay three sums, there is no more land ... »

The play was like a lightning bolt to the compatriots who forgot their world in their lives. The son of Abdusalom Abdurahim played the rich role in it. «People laughed involuntarily at his neck, his sleep and his movements,» the reviewer wrote. «The advice of the teacher (son of Mardonqul Shomahmud) and the intellectual (son of Mirza Noman Mulla Fazil Mufti) touched the hearts of the people, even those who cried for this advice. There was»- we read in the review. People were especially shocked by the fact that the rich man was killed with the help of his own son and his wealth was taken away for prostitution. «It's a tragedy and a tragedy,» he said. Excessive influence on the people. Some people turn a blind eye to the tragedy ... «Apparently, the performance was also at a high level. The review said:» Russians, Jews and Muslims were admired. Even people in the theater administration have been describing it for 20 years. sentences indicate this).

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⁷ Oyna, 1913, No. 5.