

The Importance Of Mahmudxoja Behbudi's Works And "Nashriyoti Behbudiya" In The Spiritual And Moral Education Of Young People, The Reforms In The Educational System Of The Past

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Annotation: This article discusses the issues of spiritual and moral education in the works of Mahmudxoja Behbudi, a bright manifestation of the Turkestan revolutionary movement, the enlightened publicist, dramatist, the aspects of Behbudi's work that can serve as an example for the current young generation, and the spiritual aspects of the drama "Padarkush" - the noteworthy aspects of the description of moral concepts are briefly analyzed. It is said that Mahmudxoja Behbudi is a great figure of the jadidist movement, the leader of the country's jadidists, that Behbudi was effective in pedagogy, journalism, publishing, politics, commerce and a number of other activities. Also, brief information about Behbudiya's contribution to the formation and development of new Uzbek literature and the activities of the enlightener, modern schools, "Behbudiya library", "Nashriyoti Behbudiya" and a number of issues is presented. In this article, the contributions of our ancestors in the field of education, reforms, created textbooks, educational technologies selected to increase the knowledge and spirituality of students, the advantages of the "New Method" schools over the previous education system, the teaching of religious and secular subjects in classes, this article it is mentioned about the achievements achieved when the subjects are taught together.

Key words: Jadidism movement, enlightenment, Mahmudxoja Behbudi, usuli jadid, Behbudi's works, "Padarkush", "Behbudiya library", Ubaidulla, Asadullakhoyev, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Tashpolatbek Norbutayev, Khoji Muin, Abduqadir Shakuri, Nasirxontora Kamolkhontorayev, Obidjon Mahmudov, Ashurali Zahiri, Kazan, Ufa, "Risolayi azredei savod" ("Literacy book", "Risolayi geografiyai umroni" ("Introduction to population geography", "Muntahabi general geography" ("Brief general geography", "Kitabat ul-atfol" ("Children's letter"), "Practice of Islam", "History of Islam", education, training, spirituality, youth education, lesson technologies, the development of the nation.

Jadidism first appeared in the Crimea in the 80s of the XIX century. It spread in Central Asia from the 90s of the XIX century. Jadidism first operated as a movement in the field of culture. The representatives of this stream called to fight for development, development of Turkic languages, enrichment of literature in these languages, study of worldly sciences, use of scientific achievements and equality of women and men. Among the prominent representatives of this movement in Turkestan are Mahmudxoja Behbudi, Ubaidulla, Asadullakhoyev, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Tashpolatbek Norbutayev, Khoji Muin, Abduqadir Shakuri, Nasirxontora Kamolkhontorayev, Obidjon Mahmudov, Ashurali Zahiri, Eshonkhoja Khankhoyev, Ibrat Ishonkhontora; In Bukhara - Sadridin Ainiy, Fayzulla Khojaye, Abdurauf Fitrat, Musa Saidjonov, Abdulvahid Burkhanov, Usman Khojaye, Mirkomil Burkhanov, Muhitdin Rafoat, Muhitdin Mansurov, Mukhtar Saidjonov, Abduqadir Muhitdinov and others; The names of Khivada-Boboohun Salimov, Polvonniyoz Khoji Yusupov, Avaz O'tar, Husayn Matmurodov, Nazar Shaligarov, Otajon Abdalov, Khudoibergan Devonov, Muhammadrasul Mirzo, Matyakub Pozachi, Otajon Sadayev, Bekjon Rakhimov, Muhammad Devonzoda and others should be mentioned separately. They made a great contribution not only to the enlightenment of the people, but also to the

formation of the ideas of independence. They tried 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 works, 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. The nation needs to "study and teach. Let the children inherit religious knowledge and modern knowledge from their fathers," he said, stressing that it is necessary for everyone to promote the national idea that he put forward. A national press was needed for the promotion of Behbudi's national idea. Newspapers and magazines that have started to publish have become a place for exchange of ideas, promotion of advanced ideas and opinions, debates, critical articles on socio-political topics that reflect democratic values and can raise conflict of opinions. were the press releases that covered it. For example, "Oyina" magazine, edited by Mahmudhoja Behbudi, published various articles on the nation and its rights, history, language and literature, and the world situation in order to spread enlightenment and culture. It also serves as a platform for debates in the same directions.

The following negative habits are characteristic of a person only when moral education is properly implemented in the family through the immortal works created by enlightened people: impudence, conceit, arrogance, depression, laziness, boasting, greed, betrayal, greed. , it is possible to learn about the prevention of the formation of moral qualities such as patriotism, impatience, ignorance, disbelief, injustice, lying, anger, cruelty, disrespecting elders, disrespecting minors, indiscipline. Family education, as mentioned above, is a pedagogical process organized by parents or persons responsible for the development of a person and aimed at raising their children to be mature, healthy and educated in all aspects. At this point, it should be said that the real family is built on the basis of morals, politeness, and hard work, which is very important in relations and communication between people and has a special effect on a person's character and behavior. By reading these works, we will learn more about these issues. Another propaganda tool of Mahmudhoja Behbudi's national idea was literature. The Jadids tried to bring literature closer to the people and write in their language, and they succeeded in doing so because of their deep knowledge of the life and work of such great people as Navoi, Fuzuli, and Sa'di. Many works were created by them.

Behbudi visited Arabia, Egypt, and Turkey during his pilgrimage. During the trip, the idea of opening a new school (usuli jadid) became stronger. Ajziy opened a new school in Halvoyi village near Samarkand, in cooperation with Abdulkadir Shakuriy in Rajabamin. Behbudi went to Kazan and Ufa (1903-04), got acquainted with the new Methodist schools there, established contact with Tatar intellectuals. He begins to compile textbooks for new schools. Risolayi azredi savod (Literacy book, 1904), Risolayi geografiyai umroni (Introduction to the geography of population, 1905), Muntahabi geografiyai yamiyyim (Brief general geography, 1906), Kitabat ul-atfol ("Children's Letter", 1908), "Practice of Islam" (1908), "History of Islam" (1909) and other books were published. The great representative of Jadidism movement, publicist, publisher Mahmudhoja Behbudi fought for science, enlightenment of the people, and the establishment of a democratic and prosperous state throughout his life. Of course, fighting means not only fighting with weapons, but also fighting against ignorance through enlightenment. Mahmudxoja Behbudi also published works, articles, dramas and founded newspapers and magazines in order to enlighten his people and homeland, which were oppressed by colonial rule, and to educate them. Among such works are "History of Islam" (1909), "Risolai azredi savod" ("Literacy book", 1904), "Kitobat ul-atfol" ("Children's letter", 1908), "Risolai jug'rofiyai umrani" (" Introduction to the Geography of Population", 1905), "Muntakhabi jugrofiyai izumiy" ("Brief General Geography", 1906), "The Practice of Islam" (1908) "Mukhtasari jugrofiyai Rusiy" ("Brief Geography of Russia") possible Mahmudxoja, who paid great attention to modern schools for the education of young people, first wrote a work to promote literacy. This work, published under the name "Risolai jugrofiya savod" ("Literacy book"), was in Tajik language. Before publishing, Behbudi will test it for a year at the Shakuri school. It will be published after some changes. In the preface of the work, Behbudi mentions that his son Masudhoja was literate through this work, as well as that Shakuri also used this work to improve students' literacy and that it is easy to learn literacy through this work. This work can be used to study the methods of literacy even today. The work was used as the main textbook in Bukhara and Samarkand until the 1920s.

Another of Behbudi's world-famous works is the 1911 drama "Padarkush". This was the first Uzbek drama. Therefore, Behbudi is considered the founder of Uzbek dramaturgy. This work is simple in content, it is

written about an uneducated, ignorant and ignorant boy who killed his father, and that is why it was called "Padarkush". Behbudi called the genre of this work "national tragedy". At the same time, the foundation stone of the Uzbek theater was laid through the drama "Padarkush". In this work, he talks about what tragedies can be caused by ignorance. The drama and its characters: a rich man, an intellectual, a teacher, Tashmurad, the son of a rich man, and his friends showed how important moral education is in the family. The work shows how literary ignorance ends in a simple way.

According to Vadud Mahmud, who gained great fame among Turkestan jadids and was a prominent representative of them, who made a great contribution to the formation of the school of literary criticism, "the name of Mahmudxoja is a name worthy of an ornamental classic in the history of Turkestan." Mahmudxoja Behbudi, as the leader of the Jadid movement in Turkestan, was actively involved in practical work that was beneficial to the people: he helped establish Jadid schools, founded the art of theater, published newspapers and magazines, opened a publishing house and a library. organized. He served equally in the political, educational, cultural, economic and social spheres.

Especially "Behbudi Library" is among the good works initiated by Behbudi for the development of the nation. Behbudi, the publisher of the first local newspaper and national magazine in Samarkand, the author of the first national drama, "the first theoretician and practitioner" of Methodist schools in Turkestan, as B. Qasimov noted, and the author of the first textbooks, Behbudi was one of the first to establish a library.

This library was officially authorized by the governor of Samarkand and opened on September 11, 1908 in the "Yangi rasta" part of the city. But the news about the opening of the library appeared a while ago. This was reported by "Gazette of Turkistan Region". All official issues of the library were defined in the program consisting of 27 chapters (Gazette of the Turkestan region, 1908, No. 27). At that time, the library membership fee was set at 3 soums per year. The main goal of the library is to support the aspirations of local Muslim youth and madrasah students towards modern sciences.

His comrades Haji Muin, Vasli Samarkandi and teacher Abdulkadir Shukuriy help him to develop the library. In a short period of time, the library acquired a large collection of valuable scientific, local and foreign press publications. In particular, religious and secular books published in different countries, illustrated magazines and newspapers, encyclopedias, dictionaries, maps and atlases could be read and used in the library.

At first, the library with 200 and later 225 books was open 14 hours a day. Seven months after the opening of the library, the number of its members reached 125 people, and during the past period, it satisfied the spiritual needs of about 2,000 readers. In the first two years, the library developed a lot. The number of people who want to become members of the library has increased dramatically. But by 1910, his activity began to wane. There were several reasons for this. In particular, the conflict between the ancient and the ancient and the fabricated rumors of the ancient scholars against the ancient were the main reasons for this. The public, who lacked knowledge and did not understand these things, fought for his suffering. According to the news published in "Gazette of Turkestan region" dated 16th of 1910, the cleric declared the library as a place of infidelity and a harmful place and issued a fatwa to parents not to send their children to such places.

By 1912, the library was completely in a state of disrepair. Financial problems have increased. Nevertheless, the library continued to operate thanks to Behbudi's efforts. At the beginning of 1914, the library had difficulty in functioning. At the annual meeting of this year, with the participation of 15 members of the library, it was decided to put on a play to save the library and solve its financial problem. But this event was not useful for reviving the library. The fate of Behbudi's national library, which has been serving the people for many years, has been put to rest. After that, Behbudi moved the library to his yard and named it "Behbudi Library". In this regard, Behbudi announced the sale of books and press publications published in Russia and abroad at a low price. Names and prices of books for sale were listed in about ten consecutive issues of "Oyna". By looking at them, you can find out what kind of books the former library had. In particular, this list includes "History of Iran", "Historical Culture", "Ottoman Russian Tour", "Yemen Travel Book", "History Mystery", "Brief History of Culture", "Indian Travel Book", "Animal Science", "Latoyifi" Khwaja Nasriddin", "Shahnomayi mumtazi ali", "Nizami Kuliotti", "Bedil Kuliotti", "Masnaviyi Sharif", "Haqiqatnama" and books like "Siroj ul-akhbar" (Afghanistan), "World of Ancients" (Kazan), "Chehranamo" (Egypt), "Hablul matin" (Calcutta), "Tarjumon" (Boghchasaroy), "Mulla Nasriddin" (Baku), "Yulduz" (Kazan), "Sho'ra" (Orenburg). You can see newspapers and magazines.

Although there is a lot of information confirming that Behbudi was engaged in publishing, there are not

enough facts about his publishing house.

This publishing house did not have its own printing house, but operated as part of the library, and Behbudi printed the books he prepared for publication in printing houses in Samarkand. The reason is that providing funds and equipment for the activities of both the library and the printing house at the same time required different conditions.

"Nashriyoti Behbudiya" published for the first time Behbudi's map of Turkestan, Bukhara, Khiva in Turkish, textbooks, drama "Padarkush" and Fitrat's work "Indian Traveler" translated into Russian. Although the price of these books was set, Behbudi "printed and distributed them at his own expense." Behbudi was the only teacher who wrote, published and "distributed" textbooks for the schools opened under his leadership.

The activity of publishing houses, which are part of libraries, is a continuing process even today. "Behbudiya Library" and "Nashriyoti Behbudiya" were also intellectual centers that served the people and illuminated the modern image of Behbudiya.

"Behbudiya Library" and "Behbudiya Publishing House" operated between 1908-1915. Unique works and manuals in the library fund have satisfied the needs of many readers. The maps and textbooks published by the efforts of "Nashriyoti Behbudiya" have served school teachers and students for many years.

Mahmudxoja Behbudi was in regular contact with progressive, free-thinking, reformist Muslims throughout the Russian Empire. In particular, it is safe to say that he is one of the loyal fans and students of Ismail Gasprinsky, the Crimean-Tatar enlightener, the founder of the Jadidism-renewal movement that spread among Russian Muslims. Because his thoughts and views were mostly in line with Gasprinsky's path and his work. In this case, Behbudi himself mentions it in his articles. German scientist Professor Ingeborg Baldauf stated that he wholeheartedly approves of Behbudi's Gasprinsky's opinion that "the Muslim society will open the doors of ijihad, turn towards goodness, and get rid of the heresy and superstition that is currently ruling." was of the same opinion.

Behbudi carried out very meaningful and fruitful activities in making the population of Turkestan enlightened and educated. In the words of Haji Muin, "Behbudi Effendi... took a pen in his hand and ... was the only editor and leader who worked tirelessly for the innovation and development of Turkestan." The most important part of his activity is journalism, newspaper work. Behbudi actively participated in a total of 18 press publications and the total number of his articles was about 200. Most of Behbudi's articles were about the reform of schools and madrasas in Turkestan, and the efforts being made in this regard. "Many of Behbudi's articles were written on important topics, they are not outdated and are useful for us even now," Haji Muin wrote in his time. For example, his article "School Language in Turkestan" (1909, Nos. 14, 21) in "Tarjumon" is "...a debate on the topic of school language education...", in which Behbudi argues that education in schools in Turkestan is not in one language, but in several languages was in favor of it. It was not easy to motivate people to take action against such processes during this period. Only enlightened people acted in this way in such a difficult situation.

Jadids were among the people who tried to spread harm to the people and the nation in such a difficult situation. Remember, once upon a time, during the communist ideology, it was impossible to even go to a funeral, let alone develop national customs and traditions. Look, what a difficult time it was! If we all explain this truth to our children right from a young age, if we arm ourselves with history and truth, we will set our lives on the right path so that its exact destinations will be clear to everyone, and we will give strength to our entire nation. It is dedicated. All generations paid special attention to the idea that it is necessary to pay special attention to the education of the young generation in school. Because the moderns look at the young generation as those who fought for freedom, independence, and the future and development of the Motherland. That is why they pay special attention to the issue of children and the Motherland. It should be noted that through their schools, the Jadids tried to inculcate not only the national spirit, but also universal values, internationalism, the prosperity and beauty of the Motherland into the young generation. They taught that it is not only a school for the education of children and young people, but they should know that they should independently learn about the events of the time and the world, be aware of the state of the nation and the Motherland, and their daily life.

Education has always been an important issue. Attention in the field of education, reform and development of the educational process was also considered important. The field of education, like other fields, always requires reforms. The development of other fields still goes back to education and knowledge. It is known to all of us that madrasahs have been functioning as places of education in Eastern countries since time immemorial. In certain periods, these madrasahs often focused on religious knowledge, but in another period,

worldly knowledge was taught equally with religious knowledge. However, as we mentioned above, the education system always requires reform and development, so it is necessary to keep up with the times. That is, teaching modern knowledge based on the demands of society is one of the main issues in education.

From the second half of the 19th century, the representatives of the Turkestan Jadidism movement gradually introduced changes in the education system of Turkestan. It was at the beginning of the 19th century that the idea of reforming the heresies that had entered into the system of madrasas and schools and the Islamic religion appeared among the enlightened Muslim clerical intellectuals of Bukhara. Supporters of these reforms began to be called jadids, supporters of innovation. From that time on, people with the spirit of fanaticism started to be called ancients.

At the beginning of the 19th century, under the leadership of Abu Nasr Kursawi, advanced intellectual mudarris raised the idea of reforming more than 200 madrasahs in Bukhara. The ancients accused them of being infidels and godless. The main goal of Jadids was to provide the population, especially the young generation, with modern knowledge and strive for development without being ignorant of modern science. Jadids, who started the reform of education by opening new schools, now also started creating textbooks in these educational institutions, which are called "Usuli Jadid". It should be noted here that the first Jadid school was opened by Ismail Gaspirali in 1884 in Boqchasaroy in Crimea.

In the 1950s and 1960s, the religious reform movement began to expand. At the beginning of this movement were representatives of the moderns, such as the mudarris and historian Marjani, teacher Fazil Gijduvani, Mominjon Vobkandi, Khudoyberdi Baisuni. They raised the idea of radical reform of madrasa and school educational programs and presented programs based on new requirements. In particular, Rahimjon Marjani included the following six demands in the program he presented:

1. People should think freely about any religious issue in the Qur'an;
2. It is forbidden to follow people blindly;
3. Remove useless lessons such as racism and race taught in madrasahs;
4. In madrasahs, lessons such as the Holy Qur'an, Hadith Sharif, their translations, and the history of Islam should be taught;
5. Do not oppose the teaching of arithmetic, history, geography, medicine, geometry, logic, philosophy and other worldly sciences;
6. In every work, it should be considered to return the Muslimness to the ancient Islamic culture of the time of Muhammad, peace be upon him.

The Jadids believed that it is necessary to improve the education system, reform the education sector, and teach secular sciences to young people along with religious knowledge. They put forward the idea that religious education, Arabic, Persian and Russian languages, medicine, and chemistry should be taught to young people in schools and madrasahs of Muslim nations.[1] In various regions of Turkestan, the number of "Usuli jadid" schools was increasing. As a reflection of the reforms in the New Methodist schools, there were the following rules and requirements:

1. The number of children in the class should not exceed 30;
 2. Children start the school year only at the beginning of summer and winter;
 3. Each admission should not exceed one class regardless of how many there are;
 4. Each teacher should have 3-4 classes;
 5. For children aged 7-9, lesson hours should not exceed 5 hours, after each lesson there should be a 10-minute break;
 6. Fridays and holidays are considered rest days;
 7. Having a long vacation after ten months of study;
 8. The lesson should not be boring;
 9. It is not allowed to hit and spank children;
- Methods of teaching in "Usuli Jadid" schools:
1. It is difficult to teach the whole alphabet at once, it is easier to teach three or five letters at the beginning;
 2. Students should not start writing from the first lesson;
 3. Lessons are divided into hours and parts;
 4. A student should not move on to another lesson until he has mastered it;

5. When introducing letters, more detailed information should be given about them;

6. Examining students every 6 months, transferring them from class to class at the end of the year, leaving those who have not mastered it in the class;

Just as the name "Usuli jadid" produced by Ismailbek Gaspirali, who made a real revolution in the spiritual life of the peoples of the East and school education, who is the real pride of the Turkic peoples, has a great place in history, the name of Mahmudhoja Behbudi is also the name of the Turkestan school. - occupies a wide place in education. He is one of the first promoters and practitioners of the new school system in the country. Mahmudhoja Behbudi "Necessity of a modern school, its legal provisions, lessons held in the school, what kind of exams are taken, how the school is structured, what equipment it needs, the duties of the teacher, issues of their supply and many other aspects. learned and applied in practice. Ajziy opened a new school in the village of Halvoyi near Samarkand, in cooperation with Rajabamin Abdulkadir Shakuriyy, and new textbooks for these schools of knowledge "Risolayi azredei savod" ("Book of Literacy" 1904), "Risolayi jug'rofiyai umrany" ("Introduction to the geography of population", 1905), "Muntahabi geofiyayi yyyim" ("Brief general geography", 1906), "Kitobat ul-atfol" ("Children's letter", 1908), "Amaliyati Islam" (1908), "History of Islam" (1909) published books such as Later, he used his yard as a school for some time. Thus, the services of advanced intellectuals in the development of pedagogic ideas and promotion of public education in Turkestan are great. In this regard, the services of Abdulla Avloni (1878-1934), a great representative of the poet, dramatist, pedagogue, are also incomparable. He made a great contribution to the work of providing schools with textbooks, as well as opening schools and being a teacher himself. His works "Turkish Gulistan or Ethics", "First Teacher", "Second Teacher", "School Gulistoni" have been published several times. Among them, the work "Turkish Gulistan or ethics" is an excellent example of Uzbek classical pedagogy.[2]

In the territory of Central Asia, educational institutions consisted of such stages as: lower primary school, khorikhana, dalailkhana, madrasa. Schools are considered primary educational institutions, where children are taught to read and write, and are given basic information about religion. Madrasahs were considered high-ranking educational institutions, and the Qarikhana and Dalailkhana ("Dalail al-khayrat") trained lower religious servants. Students who graduated from school entered madrasahs to continue their education.

In "Usuli Jadid" schools, the first priority is to educate young people with high national spirituality, who are passionate about the future of the nation and the Motherland. The great merits of Jadid pedagogues is that they considered education in the mother tongue in schools, proper teaching of the basics of national literature, Muslim religion and spirituality as a decisive issue. Because they considered the mother tongue and national literature to be the main means of preserving the nation's identity [4]. The moderns could not imagine the country's independence and development without modern experts. In this regard, the Jadids focused on training strong personnel from the children of the local people. They realized that it is necessary to improve the school-educational system in order to realize this task, and for this purpose, they considered the creation of new method schools as a serious issue. The difference and achievements of the new method schools from other schools is that in these schools, the use of visual materials has been proven to be a more effective method. Clean and bright classrooms, mastering lessons while sitting at desks, introduction of a break in every class hour became important. As Jadid schools increased, their teaching system improved. The role of Mahmudhoja Behbudi in the spread of the Central Asian Jadidism movement is incomparable. It was at the Behbudiya school that exams were held at the end of each school year. Of course, parents and other guests were also invited to the exams. First of all: "the method is to promote modern schools more and to show their study methods; secondly, it was to make the school more viable, that is, to realize the unity of the child and the school, and to determine the result. A student who completed the eighth grade, i.e., the first stage, could easily express his opinion and write in Arabic, Persian-Tajik, Russian, and Turkish. A student who passed this stage could easily work in administrative work or as a teacher in a school. Representatives everywhere were invited to attend the annual exams by letter. In such difficult conditions, modern Uzbek pedagogues have developed the theoretical and practical foundations of native language and literature teaching, looking at the teaching of mother tongue and national literature, education of young people as a serious issue. Such issues were expressed in their textbooks. The question of nationalism and nationalism became crucial in the work of thinkers such as Behbudi, Munavvarqori, Avloni, and Fitrat. In particular, Mahmudxoja Behbudi made many efforts to develop modern schools. He published many textbooks to improve the quality of education. Addressing the public through his journalistic articles, he offered to create an opportunity for his children to get an education. He sacrificed his life for the development of the nation, realizing

that it was time to put an end to the vices and ignorance of the society, sometimes with harsh criticism. Today is independent

Uzbekistan has not forgotten our ancestors who sacrificed themselves for education like Behbudi. On the contrary, their ways of life are being studied and their names are coming alive again. It is the duty of each of us, pedagogues, to follow the example of our ancestors, and as a generation worthy of them, to be able to compete with the youth of the world for the development of our country and the well-being of our people.

One of Mahmudxoja Behbudi's important books for young people is "Kitabat ul-atfol". will be translated. However, according to Zaynobidin Abdurashidov, the word "kitab" means "letter", "letter", "writing" in dictionaries. In this regard, it is appropriate to translate the title of the work as "Children's Letters". In the work, which rules should be followed when writing letters and articles are described in 18 articles. Each of Behbudi's books, as well as the analytical and critical articles he wrote, were a lamp that illuminated the path of knowledge in the society in his time. If so, to what extent was it able to influence the population, or did it serve to make them educated? Of course, during that period, it served to make many young people educated, to study abroad, to change the outlook of a certain part of the society for the better, to realize their identity. In addition, he is an example of today's enlightenment, freedom, independence, and today's youth as a patriotic, enlightened, passionate and selfless person.

All modern representatives paid great attention to the development of the fields of history and geography. In particular, Jadids, who understood the role of Islam in the development of the individual and society, tried to write books on the history of Islam in the field of history. Mahmudxoja Behbudi published works on the history of Islam in 1909, Abdulla Avloni in 1910, and Abdurauf Fitrat in 1915. These works are of great importance in the spiritual development of young people, in educating them with loyalty and love for the motherland, in increasing the pleasure of acquiring knowledge, in encouraging the creation of an independent state by liberating the motherland from colonial oppression. In addition, taking into account that the field of geography is also important for young people, Jadidists left many works in this field as a legacy. There are many works of Behbudi in this field, and now we will focus on the work "Muntakhabi juzhrofiai yami" ("Brief general geography"). The work was published in 1906 at the GI Demurov printing house in Samarkand. In this work, the meaning of the word "geography", the history of the origin of the science, the scale, at the same time, information about the fields of geography such as political geography, population geography, economic geography, and the creation of globes and geographical maps are also given. In Behbudi's work, he notes the achievements of Turkestan scientists in the field of geography and separates a chapter called "Sages of Turkestan". However, he also touched on the achievements of European scientists in this field. In this field, Mahmudxoja did not limit himself to this work, but also wrote "Risolai jug' rofiyai umroni" ("Introduction to the geography of population"), "Mukhtasar jugrofiyai Rusiy" ("Brief geography of Russia"). Through these works, we can get information about the activities of the geographer Olim Haji Yunusov at that time. All these works encourage our youth to be enlightened, to increase their love for parents, motherland and science, to honor their independence, to always strive for progress, to walk away from evils such as ignorance and backwardness.

In conclusion, it can be said that Jadidism serves as the main factor in the national, cultural and social awakening and development of the youth of Turkestan. In their articles and works, the moderns showed the ways to solve the current issues and problems of life in a socio-political, cultural and educational way. It invites young people to study, involve them in the process of learning and production, and raise their cultural and educational level. The desire to bring the achievements of the world development to Turkestan, they believed that mature scientists who serve the Motherland, modern experts in the fields of industry and agriculture, cultural figures will grow up, and they will make the country prosperous and prosperous. Because the Jadids themselves were young, the problems and ideas of the local youth were very close and understandable to them. The ideas of striving for culture, enlightenment, innovation, development, encouraging the youth and the entire people to do so remained the leading idea in the work of Jadids until the end of their lives. In any difficult situation, they did not change their views. Analyzing the social, political, cultural and spiritual activities of the Jadids and taking into account their ideological views at the beginning of the century, it is appropriate to say that the Jadids were determined to save the people of Turkestan from illiteracy, slavery, poverty, and the colonialism of the tsarist government. realized that the youth was the main force and made many efforts to raise their level of consciousness. Modern ideas about protecting the interests of young people and creating appropriate opportunities for them to occupy a

worthy place in society and the state are reflected in today's independent Uzbekistan.

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