

Methodology of Moral and Spiritual Education of Students Through the Pedagogical Works of Mahmudkhoja Behbudi

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Abstract: The article analyzes the contribution to the development of spiritual culture of the educator Makhmudkhoja 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 Makhmudkhoja 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.

Keywords: Jadidism, spiritual culture, science, religion, enlightenment, morality, politics, art, spiritual perfection.

Introduction: During the years of independence in Uzbekistan, pedagogical education has undergone significant transformations. New methodological approaches based on the idea of national independence have emerged, previously unexplored topics have entered the field of academic research, and many historical, social, and pedagogical events have been interpreted in a new light. New educational standards, programs, textbooks, and teaching aids have been developed. As a result of guiding young people toward social engagement in our country, broader opportunities have opened up for them to understand themselves and their roots and to integrate into a civic, multicultural, and multi-confessional society.

In the Presidential Decree of the Republic of Uzbekistan No. PD-60 dated January 28, 2022, "On the Development Strategy of New Uzbekistan for 2022–2026," the modernization of the legal and regulatory framework for creating a new content-based continuous education system was defined as a priority direction. Consequently, significant opportunities have been created for educating the youth of our country in

a spiritually and morally upright and physically healthy manner, for elevating the quality of the education system to a new level, and for improving the psychological-pedagogical system aimed at developing a worldview aligned with national mentality, high moral values, empathetic care, and spiritually altruistic traits.

In this context, it becomes necessary to use the spiritual heritage of our great enlighteners and to integrate their effective educational mechanisms into the learning and upbringing process, forming a system of pedagogical views essential for future professions. There is a need to study the works of enlighteners and scholars who have significantly contributed to the development of pedagogical thought, and to assess their activities from a modern perspective objectively. The study of the moral and educational views of Makhmudkhoja Behbudi, who made a great contribution to the development of education in the land of Turkestan, helps young people to develop respect for the past, a sense of patriotism, national self-awareness, and historical thinking skills.

As future specialists, students need a system that

cultivates critical thinking, problem-solving abilities, leadership based on cooperation, thirst for innovative knowledge, adaptability, entrepreneurship, effective interpersonal communication, and the ability to analyze and evaluate information in production processes. Implementing a strategy for the development of moral and ethical qualities in students of higher educational institutions into the learning process is considered a pressing issue.

This dissertation contributes to the implementation of the urgent tasks outlined in the Constitution of the Republic of Uzbekistan; the Laws "On Education" and "On the State Youth Policy"; the Presidential Decrees of the Republic of Uzbekistan No. PD-5618 dated January 9, 2019, "On radically improving the system of raising legal awareness and legal culture in society"; and No. PD-6012 dated June 22, 2020, "On the approval of the National Strategy of the Republic of Uzbekistan on Human Rights", as well as other normative and legal documents.

Today, the study of the views of enlighteners in educating a well-rounded younger generation, the fair evaluation of the history of pedagogical thought, and in particular, the interest in the spiritual and moral views and works of the prominent representative of the Jadid movement in Turkestan—Makhmudkhoja Behbudi—remain in the focus of attention of many foreign scholars. Among them are American researchers Adeeb Khalid and Edward Allworth, French scholar Alexandre Bennigsen, German historian Jürgen Paul (I. Baldauf), Orlean professor Emmanuel Lazzeri, and Japanese orientalist Hisao Komatsu, whose works on Jadid studies explore various aspects of this subject. All these studies on general Jadidism recognize Behbudi as a leader among Turkestan Jadids and thoroughly examine the distinctive features of his work.

In the CIS countries, researchers and scholars such as A. Maniyozov, G. Ashurov, M. Shukurov, O. Sayfullayev, R. Khodzoda, A. Mirakhmedov, and I. Nurillin have studied the literary and historical activities of the Jadids. In their works, the role and legacy of M. Behbudi are especially emphasized.

Level of Research on the Issue: Among Uzbek historians, scholars such as D. Alimova, D. Rashidova, D. Ziyayeva, R. Sharipov, R. Shamsutdinov, Q. Rajabov, and H. Sodiqov, as well as literary scholars such as A. Aliyev, B. Qosimov, B. Nazarov, B. Dustqorayev, I. Sulton, M. Khudoyqulov, N. Karimov, O. Sharafiddinov, P. Ravshanov, S. Qosimov, Sh. Rizaev, E. Karimov, G. Mahmudov, and H. Boltaboyev have conducted historical and literary research. The socio-philosophical views of the Jadids have also been explored by philosophers such as A. Jalolov, A. Aliyev, G.

Makhmudova, J. Yakhshilikov, Z. Akhrorova, N. Avazov, S. Akhmedov, U. Dolimov, Sh. Turdiyev, E. Yusupov, H. Saidov, Sh. Abdullayeva, P. Begbudieva, and others. These studies have analyzed the socio-political and philosophical significance of the spiritual heritage of Jadid intellectuals. Notably, each of them has separately highlighted the literary and public activities of M. Behbudi as the leader of the Turkestan Jadids. However, it is important to note that the mechanisms for effectively applying his spiritual and moral views in the educational processes of higher education institutions have been scarcely studied.

This study is conducted within the framework of the scientific research topic "Developing Students' Spiritual and Moral Qualities."

Research Aim: To improve the mechanisms for effectively using Mahmudkhoja Behbudi's spiritual and moral views in the educational processes of higher education institutions and to develop practical recommendations.

Research Objectives:

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

To improve the content of educational programs aimed at studying Behbudi's views on spiritual and moral upbringing;

To expand the possibilities of integrating Behbudi's ideas about human perfection and the role of knowledge and education into the "Information Hours" educational plans of higher education institutions;

To promote gender equality among students by integrating Behbudi's views on women's literacy in Turkestan into the spiritual and moral education system;

To improve the content of using Behbudi's views on spiritual and moral upbringing in the educational process of higher education institutions and, in doing so, model the students' educational trajectory.

Expanding the opportunities to utilize the spiritual and moral views reflected in the school textbooks authored by Behbudi in the educational processes of higher education institutions.

Research Subject: The subject of this study is the effective forms, technologies, methods, and tools for applying Makhmudkhoja Behbudi's spiritual and moral views within the educational processes of higher education institutions.

METHODS

In the course of the research, a variety of methods were employed, including the analysis of scientific sources, retrospective analysis, analytical review, comparative analysis, pedagogical observation, social surveys (tests, questionnaires, interviews), experimental testing, mathematical-statistical analysis, and forecasting methods.

Main Part: High spirituality and moral perfection have always served as the fundamental criteria for the development of any nation or state. As noted by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev:

"The dream of a New Uzbekistan, in today's terms, is the demand of the current era, the ideological and spiritual foundation that defines its true nature, driving forces and factors, the creative spirit inherent in our people, and a clear expression of our large-scale reforms."

As future professionals, students are expected to master the ability to think critically and solve problems in any situation, demonstrate leadership skills based on mutual cooperation, thirst for modern knowledge, adaptability, entrepreneurial and business competencies, effective communication skills, the capacity to evaluate and analyze data in production processes, as well as curiosity and imaginative thinking.

It is well known that in the late 19th and early 20th centuries, the colonial policy of Tsarist Russia in Central Asia—then referred to as Turkestan—represented not only political dominance but also economic control. The development of production, the establishment of industrial enterprises, and the expansion of technical and transportation infrastructure required a new approach to labor. This process significantly contributed to the formation of a "New Russian Turkestan" in favor of the Tsarist regime.

As a result of modernization in production, new industrial and communication links emerged, along with the formation of initial labor groups in sectors such as industry, railroads, and construction.

Recent studies and observations have confirmed that, during its colonization of Turkestan, Tsarist Russia adopted a policy of discrimination against local populations. This policy was central to the strategic plans of colonial administrators in Central Asia. Such practices undermined the existing laws and traditions of social life in the region, destroyed the religious and spiritual foundations of the local community, discredited and gradually neutralized national culture and education, and ultimately aimed to Russify Turkestan under new ideological frameworks.

Turning the region into a raw material base and market for finished products for Russia, its unrestrained exploitation and impoverishment fueled the resentment of the Jadids and the national bourgeoisie. This, in turn, shaped the idea and struggle for restoring the country's economic independence.

The intellectual elite of Turkestan at that time became convinced that Russian rule had been artificially imposed from the outside and could not represent the national values of the local population. They realized that their country should be governed not by outsiders, but by the people themselves. They came to understand that achieving independence required active struggle, and that national freedom could not be attained through mere resistance but through strong political will. This is why Mahmudkhoja Behbudi proclaimed, "Freedom is taken, not given," while Fitrat wrote with pain: "Our land was occupied, our wealth was plundered. Our honor was destroyed, our dignity stolen. Our humanity was trampled. We stood firm, we were patient. We obeyed every order backed by force. We gave away all we had."

This situation marked the beginning of a political-administrative system in Turkestan based on colonialism and chauvinistic nationalism during the late 19th and early 20th centuries.

The loss of freedom, political injustice, and oppression transformed the entire society into an opposition force against the Russian state. Among the opposition were also progressive representatives of the local upper class, and the idea of liberation began to gain momentum. The ideas of freedom and national self-determination formed the core of the Jadid political movement, which called the oppressed people to rise up for their liberation. The deepening resentment of the Turkestan population toward the colonial forces—who subjected them to legal discrimination, social degradation, and destitution—eventually triggered a nationwide liberation movement.

The Tsarist government viewed religious leaders as its most dangerous enemies and systematically excluded them from all spheres of influence. The new regime considered traditional schools and madrasas as hostile institutions that incited resistance against Russian rule and made efforts to discredit them. Graduates of these institutions were barred from holding government positions, and the state declared that society had no need for such education. These policies were aimed at gradually eliminating national schools. Although the Tsarist administration preserved qazi courts in name, they kept the judges under strict control.

The unjust treatment of qazis by the Russian administration intensified public discontent and

hatred. Fearful of rebellion, the military governor of the province, A. A. Abramov, declared that any unrest would result in the exile of qazis to Siberia. The head of the Kokand district stated that if religious leaders participated in any disorder, madrasas would be closed, and all waqf lands would be transferred to state ownership.

It is important to emphasize that the emergence of the Jadid movement had both objective and subjective causes. These can be traced through Ahmad Donish's works "Navodir al-vaqoye" ("Rare Events") and "Risolai tarixi amiron mang'it" ("Treatise on the History of the Manghit Amirs"), the historian Mirza Muhammad Abdulazim Somiy Bustoni's "Tarikh-i salatin-i Mangitiya dar us-Saltanah-i Bukhara-yi Sharif" ("History of the Manghit Rulers of the Noble Bukhara Sultanate"), and Mirza Salimbek ibn Muhammad Rahim's "Tarikh-i Salimiy". In addition, Abdurauf Fitrat's "Munozara" ("The Debate") and "Bayonati sayyohi hindi" ("Statement of an Indian Traveler") provide critical insights.

Fitrat, lamenting the current state of his homeland, wrote with deep sorrow: "The noble Bukhara, which once gifted the world 400 scholars, was once a great force. Alas! With great sadness I must admit that today, although this land of culture, this paradise of humanity, this home of virtues, this center of enlightenment still possesses all the means for progress—it remains a stronghold of ignorance, shackled by chains of humiliation. Though it has the means for survival, it stands on the brink of death."

The Jadids, traveling abroad, observed the cultural and educational developments of other nations and compared them with the state of their own land. This awakened in the minds of many progressive and intelligent youth a desire to bring the achievements of global progress to Turkestan. At the core of their aspirations was the goal of reforming education.

The colonization of Turkestan in the second half of the 19th century resulted in the complete deprivation of the region's peoples from economic, political, and spiritual rights. The dire situation of the local population played a key role in the emergence of the Jadid movement. Among external factors, the revolutionary changes happening globally also influenced the rise of Jadidism. The movement was grounded in the will and interests of the people and was infused with the ideals of independence and freedom.

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

1. From the 1890s to 1905 – the first period

2. From 1905 to 1917 – the second period

3. From 1918 to 1930 – the third period

All research conducted on the Jadid movement agrees that the ideas which gave rise to this movement began to form in the last quarter of the 19th century in Turkestan.

The enlightenment movement that spread widely in the late 19th and early 20th centuries represented selfless and devoted efforts to raise national consciousness and lead it toward a higher level of social progress in our people's history. This movement became one of the brightest pages in our historical narrative, marked by relentless struggles, triumphs and defeats, joys and tragedies. The severe historical situation in the region had a significant impact on the development and activity of the Jadid movement.

The essence of Jadid thought is undoubtedly connected with the historical conditions of that time and underwent a complex journey. The movement emerged as a worldview shaped by the pressing issues and events of that era. The true intention of the Jadids was not to follow a revolutionary path but to achieve progress through reform by expanding the scope of education and enlightenment. Turkestan had significantly lagged behind all paths of progress. During this period, as competition in the socio-economic sphere intensified among developed countries, Turkestan remained under the colonial rule of Tsarist Russia. Progressive Jadids deeply understood this situation and concluded that the only solution to integrate the region into the ranks of developed nations in world civilization was the advancement of science and technology.

The Jadids of our region clearly realized that the country could only be saved from backwardness, division, and illiteracy through enlightenment. Therefore, their initial efforts were focused on establishing new-method schools and improving their content and structure. These schools were primarily supported by the growing entrepreneurial bourgeoisie and progressive intellectuals of Turkestan. The new-method schools were primary institutions that provided four to six years of education. For instance, the first such schools were established in 1893 in Samarkand (funded by Khusainov), in 1898 in Kokand by Salohiddin domla, in 1899 in Old Tashkent by Munavvar Qori, and in Andijan by Shamsiddin domla. In 1900, Jo'raboy Qori established similar schools in Bukhara, and in 1903, Mahmudkhoja Behbudi opened a school in Jomboy using his own funds. Prominent Jadids such as Hoji Muin and Shakuri taught at this school.

Graduates of these new-method schools were often

recruited as teachers from among the local population. Specific requirements were set for those hired as teachers. For example, an announcement in the "Oyina" magazine regarding the need for five teachers at a new-method school in the Samarkand area stated:

"The teacher must be a native of Turkestan and must possess the following knowledge: recitation of the Qur'an with tajwid (rules of Qur'anic recitation), literacy in Persian and Uzbek, the four arithmetic operations, writing intermediate-level letters, practical Islamic knowledge, essential religious principles, understanding of Sunni beliefs, and must not be addicted to nas, smoking, poppy, or opium, nor be associated with immoral conduct..."

CONCLUSION

Researchers of the Jadid movement and literary scholars refer to the short period from 1905 to the early 1918s, when the Turkestan Autonomy was forcibly dissolved, as the "Period of National Awakening." According to their view, after the February Revolution, Jadids, who had established their organization in 1910, split into two factions. One group sought independence through reforms and parliamentary action, while the other aimed to achieve it through revolution. This split was influenced by Tsarism's hostile stance toward Jadidism, efforts to eliminate it, repression of the national bourgeoisie and intellectuals, class diversity among the Jadids, and ideological debates among young people educated in Turkey.

The formation of the worldview of Samarkand's Jadids was greatly influenced by traditional family education and upbringing, which served as their initial step into the world of enlightenment. The first among Samarkand Jadids, Saidahmad Siddiqiy-Ajziy, gained his initial literacy at home. Mahmudkhoja Behbudi's father was a prominent scholar in Islamic jurisprudence and had written several works in this field.

The democratic enlightenment that emerged in Turkestan in the 1880s is considered one of the sources of the Samarkand Jadid movement. A unique feature of enlightenment at this time was its direct literary and journalistic character. However, this does not imply that enlightenment thinkers ignored the socio-philosophical problems of society.

Unlike Western enlighteners who were mostly atheists, Jadid enlighteners never denied religion. On the contrary, they viewed Islam as a vital force that served social progress and united Muslims. They believed it was a factor that could unite people, call for brotherhood, promote moral integrity, patriotism, and mutual support among the peoples of the region.

The Jadids saw Islam as a means of achieving spiritual

elevation. They used and enriched the Islamic worldview in the context of modern times. Notably, the works titled A Brief History of Islam by Mahmudkhoja Behbudi and Fitrat clearly demonstrate the Jadids' attitude toward Islam.

In general, the ideas of the Jadids remain highly relevant today for the moral and ethical upbringing of students.

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