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THE HARMONY OF THE NEW RENAISSANCE PEDAGOGY AND THE PEDAGOGICAL VIEWS OF MAHMUDKHUJA BEHBUDI

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ABSTRACT

In this article, the author focuses on a comparative analysis of the harmony between the pedagogical views of the new Renaissance pedagogy and the modern educator Mahmudhoja Behbudi, a modern educator. Mahmudkhujja Behbudi's views and the harmony of modern education are revealed on the basis of a unique approach. In The Springs of Wisdom, Ibn Sina, using the achievements of the natural sciences and philosophy of his predecessors and contemporaries, created a pedagogical doctrine that rose to the pinnacle of theoretical knowledge in the Middle East.

KEYWORDS: *New Renaissance Pedagogy, Education, Pedagogical Vision, Morality, Spiritual And Moral Education.*

INTRODUCTION

The three important things that forms the national identity - the past, present and future - has always been the focus of the intellectuals of the time, the devotees who care about the future of the people. Even today, the issue of deeper understanding of this fact, the effective use of rich national experience at a new stage of development is of great importance at the state level. President of the Republic of Uzbekistan Sh.M.Mirziyoev said: "In particular, the understanding of our national identity, the study of the ancient and rich history of our Motherland, we need to strengthen research in this area, to fully support the activities of scientists in the humanities. To inculcate in the minds of young people the invaluable heritage of our great scholars and writers,

our saints, the courage of our invincible commander and leader, we need to pay special attention to strengthening their sense of national pride”.

First, let's take a brief look at the history of Renaissance pedagogy.

The first Renaissance pedagogy in the territory of Uzbekistan, covering the IX-XI centuries, during this period, such scholars as Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu Rayhan al-Beruni, who made a great contribution to the development of pedagogical thought not only in the East but also in the West. The humanistic pedagogy that emerged in Europe and America in the 1950s was in fact the very essence and foundation of early Renaissance pedagogy.

For example, Farabi is extremely progressive and humane in his social ideas. He sees man as a social phenomenon and believes that humane relations between people arise on the basis of their interests, desires, and mutual union. According to Farabi, the destiny of a person is not predetermined, each person acts according to his own will, creates his own happiness, decides his own destiny. Human beings are the same in creation, but under the influence of upbringing and environment, they change. The scientist attaches great importance to education here. The twelve qualities of the perfect man classified by Farabi are still of special importance today as universal values.

Ibn Sina was a humanist sage who believed in human potential, who encouraged the development of the intellect in all its aspects and the knowledge of truth. He believed that the purpose of education and upbringing is to form a person who cares not only for himself but also for others, who has qualities such as humanity, true friendship, moderation, strong will, honesty and diligence.

In *The Springs of Wisdom*, Ibn Sina, using the achievements of the natural sciences and philosophy of his predecessors and contemporaries, created a pedagogical doctrine that rose to the pinnacle of theoretical knowledge in the Middle East. The scientist describes the goals and objectives of pedagogy as follows: “This science has to train people who don't just live for themselves, but should strive to live for the benefit of others and the community as well. Love of work, good morals and honesty must always prevail in a person”.

Abu Rayhan Beruni's contribution to the development of humanistic pedagogy is invaluable. A scientist who considers man to be a social being by nature defines morality and diligence as the main criteria of human dignity in the individual.

Beruni's legacy is a unique set of scientific theories that contain the content of education and upbringing, the most valuable ideas in science. Among them, the main emphasis is placed on the practical application of the acquired knowledge, motivation and the need to know, the idea that a person strives to grow his worldview.

The emergence and development of the second Renaissance pedagogy is associated with Amir Timur and the Timurid kingdom. The activities and scientific and pedagogical views of Mirzo Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur, who lived and worked during this period, are highly commendable.

In his time, Mirzo Ulugbek built three madrassas (in Bukhara, Samarkand, Gijduvan) and radically reformed the higher education system. Education in Mirzo Ulugbek madrassas was an

example of a truly higher education institution, which included three stages (anda, aust, alo) and perfectly taught religious and secular knowledge.

It should be noted that today Mirzo Ulugbek is the first in the world to implement a brilliant example of the stages of training in higher education (bachelor, master, doctorate).

Alisher Navoi's works such as "Hayrat ul-abror", "Mahbub ul-qulub", "Nazm-ul javohir" are truly pedagogical works. His patronage of the construction of schools and madrassas in his time is, in today's parlance, a shining example of public-private partnership in the field of education.

It is a well-known fact that in the works of Alisher Navoi the works devoted to the spiritual maturity and enlightenment of the younger generation play an important role. In the beginning of "Бадойеъ ул-бидоя" he said, "Девоне топилғайким, анда маърифатомуз бир ғазал топилмағай. Ва ғазале бўлғайким, анда мавъизатангиз бир байт бўлмағай. Мундоқ девон битилса, худ асру беҳуда захмат ва зоъе машаққат тортилғон бўлғай", – the confession also confirms that the great poet attached great importance to educational issues.

During this period, a number of pedagogical works were created by Zahiriddin Muhammad Babur that, all of the are specialized for some purposes, for example, "Boburnoma" is devoted to nature, "Khatti Boburiy" to literacy, "Mubayyin" to fiqh, "Harb ishi" to military education.

Achieving the Third Renaissance, in turn, required the creation of a new Renaissance pedagogy. This requires an in-depth study of the scientific and pedagogical, literary heritage of prominent representatives of the national Renaissance pedagogy, taking into account the succession between innovation and historical experience. One of the founders of the National Renaissance pedagogy is Mahmudhoja Behbudi.

It is known that the main goal of the Jadids was the idea that "only science and enlightenment can save Turkestan from socio-cultural, political and economic crisis". That is why they opened new methods of teaching in their mother tongue, wrote textbooks for schools, published newspapers and magazines, and organized theater troupes in order to spread their ideas among the people.

In short, they have been active in introducing innovations in the field of education. Mahmudhoja Behbudi, Munavvar qori Abdurashidkhonov and Abdulla Avloni to raise the level of modern enlightenment to a higher level, the focus on issues such as the enrichment of scientific pedagogy with national educational laws and principles, the popularization and popularization of education is in line with the priorities of the new Renaissance pedagogy.

One of the founders of the Jadid movement in Turkestan, the only world-famous Uzbek geographer, famous public figure, great Islamic scholar, great educator and ethicist, high-minded journalist, Mahmudhoja Behbudi was born on March 10, 1874 in the village of Bakhshitepa in Samarkand.

In times of national liberation, struggle for social change, the fathers of the people come to the fore. Although the concept of "Father of the nation" is not very scientific, but we encounter this notion in the history of all nations that have experienced the national independence movement.

In fact, although it is a paternalistic concept and to a certain extent it is international, through which he led his people to great socio-political, cultural and enlightenment changes, and led these changes, at the head of them are the figures with deep democratic views.

In this sense, Mahmudhoja Behbudi, along with his multifaceted activities, was awarded the great title of the father of the nation.

His most gifted and loyal comrade, his contemporaries, in his writings in his honor after his tragic death, directly called him father and described him as the father of the nation.

A voice trembling on the throne of the oppressor shouted:

"Where did you hide my father's grave?"

(Fitrat.) Dear father, of the flowers in my hand

You don't know that mourning is a flower...

(Chulpon.)

Sadriddin Ayni praised him as "The genius of Turan" and "The great master". Munavvar Kori Abdurashidkhonov, a contemporary of Mahmudkhuja Behbudi, was awarded such a great title. Abdurauf Fitrat, Abdulla Kodiri, Abdulhamid Chulpon, Abdulla Avloni, Sadriddin Ayni, Hamza Hakimzoda, Sufizoda and others were considered and respected by the people as the fathers of the great socio-cultural movement.

We understand it a little differently when we see it as a father. It can be seen in the place of the father... But the first and foremost condition for this is that the person considered in the place of the father must first of all be the conscience of the people, the nation.

Mahmudhoja Behbudi and his comrades, colleagues, as well as his fate can be called the conscience of the nation, the people with full and all-round meaning.

Bekhbudi is the conscience of a prosperous nation. The faith of Turkestan.

Conscience and faith resound in every word he writes and every action he takes in history, in every deed he does, in his attitude to the Motherland, to the people, to man, to life, to the destiny of his people. He was also the conscience of two centuries.

Everyone has the right to call him father because he is the embodiment of conscience. If you read the horrible memoirs of Munavvar Kori written during his arrest and imprisonment, his articles and poems full of sorrow, great enlightenment, if you read Mahmudkhuja Behbudi's "Travel Memories" and his articles that burn like fire, you will, of course, fully understand and know what the father of the nation, the embodiment of the nation's conscience.

We also call Mahmudkhuja Behbudi and Munavvar Qori great teachers. Like many great teachers, he founded the first theater in the life of the nation, founded the first journal, founded the first societies, and took an active part in their activities. He sought to awaken the consciousness of the oppressed people with his fiery social speeches and to lay the foundations for a new cultural life.

What kind of person were Mahmudkhuja Behbudi or Munavvar Kori? What human characteristics predominate or lead in the aspects of their personalities? - we still cannot answer the questions to the extent and on a scale that satisfies ourselves and our contemporaries. The memories of his contemporaries are few, few, and they contain only important words that are more general.

Is it possible to know the personality of Mahmudkhuja Behbudi, his well-known features as a human being from his inherited works? Do they find such information that would answer our question?

In this regard, his work "Memories of Travel", written in 1914 and published stage by stage in the magazine "Oyna" is very large and immortal.

We want to talk about some of the subtleties of Mahmudhuja Behbudi's personality. We find them in his works, and especially in his "Travel Memories", just like gold particles scattered everywhere. Most of the time, we don't pay much attention to them. Because gold particles mix with the soil of life. He only gets it when he catches it.

Sometimes a person is such a creature that even if you live with him for a hundred years, you will not know him. Or you may not know. It takes centuries to get to know some of the hills. We still do not know Navoi, Sakkoki, Atoi, Mashrab.

As Behbudi saw the world and gained experience in struggles, he came to the conclusion that only human devotion and knowledge could change the world for the better. At one point in Travel Memories, he exclaims that people are trying to reconstruct their history:

«Бу бўлмаса ва мундоқ фидокорлик қилинмаса миллият ва динлар маҳв бўлуб кетар...»

Look again and again at Behbudi's "Tasks for Writing Letters" in "Kitobul Atfol" and you will see how much culture, inner manners, and respect for human beings are highly valued by Behbudi and the Jadids. Such an unchanging culture, inner strength, and decency prevail in his attitude to all criticisms and all debates, even the most difficult, confusing issues.

Mahmudhuja loves brotherhood more than he loves man.

Turkmen, Tajik, Russian, Kazakh, Uzbek, Arabic, Jewish, Greek, French, English - all are brothers in humanity for him.

No matter how much he hurts for Turkestan Uzbeks or Osmanli Turks, for others it hurts, it burns, and for them it misses the path of enlightenment and progress. But it is strange and incomprehensible that we are not yet accustomed to writing letters and correspondence, which Mahmudkhuja Behbudi taught with so much love, pleasure, knowledge, and offered beautiful examples. Thoughts, attitudes, habits are so conservative that it is hard to believe.

It is known that through the elimination of indifference and indifference to the events taking place in society, as well as the formation of a healthy spiritual need, citizens are able to think freely, to have a sense of belonging.

The question of the development of sanogen, that is, common sense, characteristic of Renaissance pedagogy, has not escaped the attention of the scientist. Mahmudhuja Behbudi's views on science, enlightenment and ethics require very in-depth analysis and interpretation.

Scholars, educators, literary critics and journalists will refer to Behbudi's scientific legacy many times in the future and study its positive aspects.

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