



**TEACHING RELIGIOUS AND SECULAR KNOWLEDGE**

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<b>A B S T R A C T</b>	<b>K E Y W O R D S</b>
<p>In this article, Mahmudhoja Behbudi emphasizes that the role of education in the development of society is extremely large, and writes, "A nation without the benefit of modern science and technology will become a burden to other nations." Enlightenment activities, his work for the development of schools and education among the Jadids, his contribution to the rise of the Jadid press, and his promotion of enlightenment through publicist articles in the press are covered.</p>	<p>jadid, Mahmudhoja Behbudi, enlightenment, press, publicism, school of new method.</p>

Having looked into the past, studied it, and analyzed the social life of their time, the moderns were able to create a project for the future of their homeland, planned the ways of its development. Almost all of them received a higher religious education, were brought up in the spirit of the philosophical works of Eastern thinkers, enriched their knowledge with the achievements of foreign culture, including both Eastern and Western cultures. was their attempt to study and understand the seeds of zia to apply them to their fertile, ancient cultural soil. Mahmudhoja Behbudi, who was the leader of not only Samarkand, but also Turkestan moderns, emphasized that the role of education in the development of the society is extremely large, and writes, "A nation that does not benefit from the knowledge and science of the time will be a burden to other nations." In his opinion, a nation cannot realize its identity unless it acquires the modern science of its time, so it is forced to depend on other nations. Due to the development of science and technology in the West, the modern enlighteners noted the need to send young people abroad for education. raises a very important issue.

It is noteworthy that Mahmudhoja Behbudi started solving these problems and applying his developed theory to life first from his family. Seeing the lack of enlightenment of the people, the spread of intellectuals, he tries to strengthen the enlightenment of the nation and, first of all, in his family: he pays serious attention to the education of his children. It creates conditions for them to become literate, up-to-date specialists. Therefore, he hired private tutors to teach his children Russian, French and other foreign languages. With the help of the publications and works edited by him, he sacrifices all his energy and resources, even his life, to raise the social and political consciousness of the people, to draw attention to the achievements of the world culture and the public opinion of developing countries. Some of the issues that need to be addressed for that period are:

- \* first, to open new method schools;
- \* secondly, the teaching of secular sciences in these schools;
- \* thirdly, providing them with modern textbooks, training manuals and weapons;

\* fourthly, to spend part of the money parents spend on weddings and various events for the purpose of sending their children who have graduated from local schools to secular and religious higher educational institutions in foreign countries;

\* fifth, to achieve their mastery of Russian and German or French languages, in addition to Turkish, Persian and Arabic languages;

\* sixth, to train qualified specialists in specialties unique to Turkestan, such as a modern judge, lawyer, engineer.

The recent political processes in Russia with attention followed and studied the programs of emerging Russian political parties. At that time, Mahmudhoja Behbudi came to the conclusion reflected in the article published in "Khurshid" newspaper on October 11, 1906, that is, it is necessary to unite and form a single Muslim party and join the All Russian Muslim Union. [1.147b.] According to Behbudi, this party "is close to the party of cadets in its general political demands and beliefs, but it was created to protect the interests of Muslims. Therefore, we Muslims of Turkestan, although we use cadets in politics, we need to join the Muslim party. "It means to serve the party, to be its supporter, to serve our religion, homeland and nation," he says.

Sadriddin Ainiy writes that "since 1908, he thought of publishing a newspaper in his office, and in April 1913, he achieved this goal and managed to publish several numbers of the newspaper "Samarkand"[3]. Data in the archive [4] also prove these points. It should be noted that the signatures of Mahmudhoja Behbudi were preserved in the written applications.

As for Abdulla Awlani's opinion, "Samarkand" is indeed different from its predecessors. Behbudi's accumulated experience in the field of press came in handy.

The first proof of the newspaper's uniqueness is that no publication has been published in three languages. Behbudi, a progressive and wise man of his time, published the newspaper only in Uzbek, and the first page of the first issue of the Persian-speaking "Samarkand" newspaper was decorated with Registan's dignified photo (no matter how expensive it was for the editors at that time): "If you want to know who we are, look at the buildings we built!" Along with being proud, he analyzed the essence of why the powerful state established by our great grandfather Amir Temur has fallen into this situation.

45 issues of "Samarkand" newspaper will be published worldwide. Before we study Behbudi's management of the magazine, we can draw such a conclusion from his work as a newspaper editor. Mahmudhoja Behbudi is one of the first enthusiastic publishers and editors who contributed to the formation and development of Uzbek national journalism. The national identity is in the articles and articles that serve as an example, unlike the sensational news and articles in Western journalism, and the ideas they express.

In the article entitled "Address to Respected Youth", the author exclaims: "Dear brothers! It is as clear and obvious to all of us as the sun that the school is the beginning of progress, the gate of culture and happiness. Every nation will not enter the path of development and use culture until it has first reformed and multiplied its primitives in a modern way. Like his contemporaries, Behbudi also wants to increase the enlightenment of the nation, thereby improving the society and improving social life. In this way, he mobilizes all his strength and capabilities. Alloma, who believes that knowledge is the main resource that saves society from destruction and develops it, in the above article, imposes the need to open schools designed to provide perfect literacy and modern knowledge to the active and intelligent youth of his time, and to increase the number of highly qualified teachers. He calls to study

the experiences of developed countries in this regard. It shows with clear evidence that all the developing countries and nations, first of all, pay deep attention to the strengthening of primary (primary) education and upbringing, inculcating the national and religious spirit in keeping with the times.

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