

THE ISSUE OF EDUCATION IN TURKISTAN IN THE TIME OF MAHMUDHOJA BEHBUDI

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Abstract

This article provides information on the activities of schools in Turkestan in the 20th century, the educational system, the introduction of new schools of Jadids, the activities of Mahmudhoja Behbudi, activities aimed at reforming the school system, and the emergence of the Jadid press.

Key words

Mahmudhoja Behbudi, Turkestan, national idea, schools, madrasa, new education system, method schools, Ismail Gasprinsky, sound method, Jadid press;

It is essential to study and promote modernity and modernity today. If we consider the third Renaissance as a "strategic task" and if we want to raise it to the level of a "national idea", as our ancestors said, "everyone should change, everyone should start the change from themselves." At this point, we will not be able to achieve the high strategic task that we have set before us, especially if intellectuals and high-ranking officials do not initiate change from themselves.

The Jadids started the reform from school, more precisely from elementary school. It was not for nothing. The Jadids of Turkestan under the leadership of Mahmudhoja Behbudi proposed a program aimed at creating a nationwide institute of national schools intended to provide primary education in the mother tongue. Note that primary education must be provided in the child's mother tongue. It is known from our recent history that even 120-130 years ago, there was no Turkish language book taught in schools. All textbooks were in Persian or Arabic. The Jadids believed that a child's primary education in his mother tongue would ensure a deeper assimilation of the concepts of nation and nationality. In turn, the leader of Turkestan Jadids, Mahmudhoja Behbudi, believed that the reform of the lower and higher schools will lead to the reform of the nation. He emphasized that the reformation of the nation is a national idea that should be promoted by all. Here is the national idea proposed by Behbudi. Explaining the essence of the "national idea", Behbudi emphasizes that this idea should stand above all other ideas.¹ According to him, the glorification of the

¹ Sharipov R. From the history of Turkestan Jadidist movement. -Tashkent.: Teacher, 2002. p. 173.

nation, the raising of goals, the real unity of the nation is the essence of the "national idea". This idea should reflect the nation's aspiration to the future and its benefits.

The Jadid school was an innovative and "smart" school, in terms of today's revolutions. The "sound method" introduced in it is the foundation, if necessary, the cornerstone of today's education. It was not for nothing that the reforms started from the primary school. Because the school is the foundation of everything else, unless it is perfect, it is useless to talk about the development of the nation.

Behbudi started the reform from the school, more precisely from the elementary school, with the slogan that "our school, shop, enterprise, madrasa and everything must be modernly reformed". It was not for nothing. Turkestan Jadids, who put forward the belief that the school is "the beginning of progress, the gate of culture and happiness, every nation will not enter the path of progress and use culture until it has reformed and multiplied its primitives in a modern way", proposed a program aimed at creating a national institute of schools designed to provide primary education in the mother tongue.²

Emphasizing that the reform of the lower and higher schools will lead to the reform of the nation, Behbudi appealed to the nation that "it is necessary to study and teach, let the children inherit religious and modern knowledge from their fathers." Behbudi considered the reform of the nation as a national idea. According to him, glorifying the nation, raising the goals, ensuring the true unity of the nation is the essence of the "national idea". Here is the national idea proposed by Behbudi.

The national press was needed for the promotion of Behbudi's "national idea". Jadids founded such a press. Jadid press literally became a space for exchange of ideas, promotion of advanced ideas and thoughts, debate. The Jadid press was a press that reflected democratic values, was able to raise conflicting opinions, and was able to criticize on social and political issues. Only Behbudi's "Oyna" magazine published various articles on the nation and its rights, history, language and literature issues, and the world situation in order to spread enlightenment and culture.³

According to Begali Kasimov, one of the great researchers of Turkestan Jadidism, all activities of Turkestan Jadids, such as founding newspapers, charitable societies, spreading new method schools, theater works, and others, served for one national idea. He stated that for each idea to become a national idea, it must meet two requirements: 1) the idea must come from the nation's real needs, lifestyle, age-old traditions and, of course, its capabilities; 2) this idea should be understood by the nation, in other words, it should be nationalized, that is, the idea should reach the heart of every representative of the nation.⁴

² "Scenes of Reality." Tashkent.: —New century generation||, 2007, p. 289.

³ Behbudi M. "Oyna" magazine, 1913, issue 1, p. 6-9.

⁴ Makhmudhuja Bekhbudi. Selected works. — Tashkent, 1999, p. 7.

Another propaganda tool of Behbudi's national idea was literature. Jadidlar, knowing the great Navoi, Fuzuli, and Saadi in depth, brought literature closer to the people, tried to write in his language and succeeded. In this way, many works such as "O'tkan kunlar" by Kadiri, "Night and Day" by Cholpon, which can compete with any mature works of art today, appeared in this way. In 1916, the Russian orientalist A.N. Samoylovich, who came to Tashkent and saw a number of performances of the "Turon" troupe at the Coliseum, said for nothing: "A new literature has appeared in Turkestan. "The center of new literature is Samarkand... The main inspiration of young writers is Mufti Mahmudhoja Behbudi from Samarkand," he did not write.⁵

The head of Behbudi urged the people to abandon wasteful activities and direct the funds spent on them to the education of young people in state and foreign educational institutions in order to train national personnel in all sectors of the national economy. Behbudi called this movement national affairs, higher goals, desires and aspirations. And for the realization of higher goals, desires and aspirations, will, to be more precise, political will was needed. As a major political figure of Turkestan at the beginning of the 20th century, Behbudi developed the project "National-Cultural Autonomy of Turkestan" in 1906, 11 years before the establishment of Turkestan Autonomy, and sent it to the Russian State Duma for high-level discussion. In this project, Behbudi emphasized the issue of education, especially the land, and wrote that Russian immigrants should not be resettled, and that fertile land should remain at the disposal of the local population.

Behbudi, like his spiritual mentor Ismail Gasprinsky, believed that granting political rights to Muslims would not solve the existing problem. According to him, the Russian language, the language of the times, and the ignorance of existing laws and, most importantly, ignorance of modern knowledge of Muslims, will destroy all the acquired political rights. Therefore, Behbudi's call that "rights are taken, not given... are taken with zeal" first of all means that social justice cannot be restored until the nation becomes free and establishes its own independent state.

At this point, it is appropriate to mention Behbudi's thoughts about the young generation of Jadids. According to Behbudi, there was an ideological conflict among the younger generation of Jadids. It is for this reason that the people turned away from Jadid. Behbudi calls on the youth to quickly find a way of mutual agreement and to restore the lost trust of the people. Because failure to work together towards a "national idea" can lead to the division of the nation and the failure of some national projects.⁶

Mahmudhoja Behbudi considered the hadith sharif that "There is no salvation except knowledge and it is not possible" as a vital belief. He believed that national independence, development and prosperity can be achieved, first of all, through

⁵ A. Aliev Makhmudhuja Bekhbudi. - T.: Writer, 1994. p. 37.

⁶ Mahmudhuja, Selected works. 2nd edition corrected and supplemented. Tashkent: Spirituality, 1999, p. 150.

enlightenment, secular and religious knowledge, and deep acquisition of modern sciences.

Mahmudhoja Behbudi is a mature enlightener, politician, writer, publisher, publicist, journalist and, moreover, a great child of the Uzbek people, in order to show the worthy place of the Turkestan Jadidism movement in the region, to study the activity and creativity of Jadidists in depth, to conduct large-scale scientific research and to promote them widely. It is time to establish the Academy of Jadid Studies named after Mahmudhoja Behbudi. Because the jadid movement and jadids made a significant contribution to the formation of modern Uzbek society and statehood. The rich scientific and creative heritage of the ancestors is very important and relevant in today's difficult times in Uzbekistan in strengthening the national idea and ideological immunity, raising an independent-minded, selfless and patriotic generation. For this reason, the intellectual legacy of Behbudi, Munavvarqori, Fitrat, Cholpon should become a vital program for us in constant motion.

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