

## Section 1. History of Literature

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### BEHBUDI'S ACTIVITY ON EDUCATION REFORM

**Abstract.** In the article, Mahmudhoja Behbudi's work on educational reform is studied in the context of the Turkestan jadidist movement. The theoretical views of the great enlightener on educational reform published in the press and his practical activities in this direction are covered based on the analysis of concrete examples.

**Key words:** Jadidism, press, education reform, education, language issue, usuli savtiya, new school.

#### Introduction

It is clear that the reform of education, recognized as the cornerstone of Jadidism, was a matter of life and death for Jadids. After all, it was impossible to bring the nation from the vortex of decline to the shore of development, from the darkness of crisis to the light of civilization, without raising a generation that is aware of the state of the world and has a new way of thinking. This is the reason why the issue of educational reform is conceptually important in the work of Mahmudhoja Behbudi, "theoretician and practitioner of the idea of a new school" (Begali Kasimov).

In 1892, Mahmudhoja Behbudi was 17 years old when his teacher Ismailbek Gasprali approached Governor-General Baron Vrevskii with a proposal to reform the education system in Turkestan schools. So, under the influence of Ismailbek Gasprali, the idea of "usuli savtiya" schools was formed in the

heart of young Mahmudkhoja. Later, during his travels, while getting to know the world's experience in the field of education, he met directly with Gasprali, who was "the founder of Usuli Savtiya schools in Russia" in Istanbul, and this idea became his life act. Behbudi directed this idea for the sake of the independence of the Motherland and the progress of the nation. According to Academician Naim Karimov: "Educational power in Behbudi Turkestan contributed a lot to the achievements of the new society, that is, modern life, not only with its services in the establishment of the press during the reform period, but also with its speeches and ideas expressed through the press" [10, 38].

In this respect, it is no secret that he became one of the most famous figures of the Turkic world at that time. German historian Ingeborg Baldauf evaluates the work of the great enlightener in this regard: "Regardless of the exceptional nature of Mahmud

Khoja's work, he was a teacher of the people of Central Asia, like Gasprali in the Crimea, Qayum Nasiri of the Kazan Tatars, Ahmad Midhati of the Ottoman Turks" [2, 26].

### Literature analysis and methods

Behbudi's work on educational reform took place in two directions: 1) theoretical and 2) practical. The great thinker's idea of a new school is based on three conceptual issues: **the first** is the need for the generation to be literate in their mother tongue; **the second** is to adapt the educational process to the times, i.e. to introduce "usuli savtiya" instead of "usuli hija", update the method of education; **the third** is to teach worldly sciences, which are considered the need of the times, along with religious sciences, which are the basis of our faith, and through this, educate a potential generation that will serve the rise of the nation to the level of developed nations.

Behbudi considered the need for literacy of the generation to appear in their mother tongue as the main must of national education. Therefore, he paid attention to the issue of language in "Oyna" magazine, where he was the editor. In the article "Four languages are necessary, not two" it is stated that "even though Shariah and religious books are taught in Arabic in all madrasahs, the interpretations and translations of the teachers are in Persian. This rule, that is, the textbook is Arabic, the teacher is Turkish, and the translation is Persian is slightly strange" [3, 152], he was surprised by the neglect of his mother tongue. In his article entitled "Language issue", the great enlightener writes that language is a sensitive issue, and therefore it is necessary to approach it with deep logic to maintain its purity. He calls on the Turki people for mutual cooperation. He emphasizes that it is necessary to make efforts and enthusiasm to understand the scientific and educational books in Turkish dialects, which have been developed using Arabic and Persian as little as possible [3, 184–189]. He seriously objected to the Russians calling our people "sart". In his articles such as "The word Sart is unknown" and "The word Sart

was not known", he gave irrefutable arguments to his objection.

As early as 1907 (ten years before the declaration of Turkestan autonomy!) Mahmudhoja Behbudi, who drew up the "Project of Turkestan Cultural Autonomy" and submitted it to the Russian State Duma for consideration, released Turkestan schools and madrasahs from government control; sets demands such as appointing a commission from Muslims to general secondary and higher schools, not introducing the Russian alphabet to Muslim schools [4, 146–156]. This shows how much attention Behbudi paid to the issues of native language and national orthography.

Mahmudhoja Behbudi paid special attention to the issues of adapting the education method to the times, i.e., introducing "usuli savtiya" instead of "usuli hija", as well as usuli tahsil – teaching methodology. At the same time, he appears as a theoretician and a practitioner. In his opinion, it is necessary for a teacher, firstly, to be a scientist, secondly, to be enthusiastic, and thirdly, to be aware of the method of usuli tahsil. For example, the thinker writes in the article "Islahi Tahsil" as follows: "If the teacher himself, like the majority of today's school teachers and educators, is not good enough and has lack knowledge, or being knowledgeable but if he is ignorant of the method of education, his students will remain ignorant" [5, 289].

Behbudi expresses the ideas of a unique program for reforming education according to the requirements of the times. According to him, a contemporary scholar should: 1) be able to speak Turki with Turkish, Persian with Persian, Arabic with Arabic freely and regularly, and have the ability to edit texts in these three languages at a high level; 2) it is necessary to systematically study books on the science of kalam – aqeedah, and train scholars who can protect our blessed religion from the reproaches and objections of non-sectarians, mulhids (non-religious – N.J.) and dahrists, missionaries.

Along with religious sciences, Behbudi focused on the problem of teaching secular sciences, which are considered a matter of life and death for the

modern development of the nation. According to him, it is necessary to teach the young generation such sciences as medicine, astronomy, mathematics, geography, economics, politics, history, fine arts, and wisdom at the required level. "In order to open daycare centers (boarding houses) and to prepare children for government hospitals, we need "public education" or "community charity" or "educational atfol" society or by any other name, in conclusion, societies. So that these society(s) gather together the nation's people, educate the children of the nation and create a judge, i.e. a judge, a lawyer, i.e. a lawyer, an engineer, i.e. an engineer, a teacher, etc. modern school teacher, patron and employee of the nation, i.e. deputy to the State Duma, reformer and restorer of our national industries, i.e. technical, commercial and warehouse workers, i.e. teach commercial science It is necessary to train people who will enter and be elected by us to the city council offices and the zemstva offices that are opened in Turkestan and work for us, for religion, for Islam, for zufa, and for citizens" [3, 160–161].

Behbudi deeply realized that it is impossible to raise national enlightenment and start the development of the nation without teaching secular sciences in secondary and higher schools. He created several textbooks on geography, such as "Kitobi muntaxabi jug'rofiyai umumiy va namunai jug'rofiya", "Muxtasari tarixi islom", "Madxali jug'rofiyai umroniy", "Muxtasar jug'rofiyai Rusiy", "Kitabat'ul-Atfal".

These textbooks are proof that he is an enlightener who aims to deeply teach religious and worldly sciences to the youth of the nation. Textbooks authored by Behbudi were widely used theoretically, scientifically and practically. "Kitobat ul-atfol" contains about forty samples of official documents in Turkic and Persian languages. The 36-page book, intended for young adults and adults, teaches the rules of writing various documents and provides examples. Behbudi did not limit himself to writing textbooks, but opened a library, a reading room and a school in his yard in the old city of Samarkand. This

library was officially opened on September 11, 1908 in the New Rasta part of the city with the official permission of the governor of Samarkand [1]. The work of the library was supported by his colleagues Haji Muin, Vasliy Samarkandi and Abdulkadir Shakuri. In the library, religious and secular books, illustrated magazines and newspapers, encyclopedias, dictionaries, maps and atlases published in different countries could be read. The coffee shop, later known as the Behbudiya Library, operated in two shifts from 9:00 AM to 5:00 PM and from 6:00 PM to 12:00 PM, providing cultural services to 60 to 110 residents daily. According to Behbudi's article "Islamic Library in Samarkand", at that time there were 600 books and pamphlets, and even more newspapers and magazines in the library fund [11]. At first, the library had 200, then 225 volumes of literature and worked 14 hours a day. Seven months after its opening, this place of enlightenment has 125 members, serving a total of about 2,000 readers. The work of the library was effective in the first two years. But in 1910, his activity began to decline. After that, Behbudi moved the library to his garden and named it "Behbudi Library".

Behbudi wrote many articles for the purpose of establishing modern schools in Turkestan, writing textbooks for them and thereby awakening the nation. Since 1901, it has been published in the newspapers "Turkistan Region Gazette", "Taraqqi", "Khurshid", "Shuhrat", "Savdogar", "Asia", "Hurriyat", "Turon", "Sadoi Turkistan", "Ulug' Turkistan". Many of his articles were published in newspapers and magazines such as "Ozodlik", "Voice of Workers", "Tirik Soz", "Tarjiman", "Majlis", "Vaqt", "Toza Hayot", "Samarkand", "Oyna".

The magazine "Oyna", founded by Behbudi, was published in order to bring modern knowledge to the indigenous population of Turkestan. From the first issue to the last issue of the magazine, the main attention was paid to the issue of school education. The need to teach religious and worldly sciences through modern methods in the newly established

modern schools was widely covered. Articles were published on the role of textbooks for new schools, training of pedagogues in accordance with the requirements of the times, and the problems of realizing national identity. The map of Turkestan was prepared and published. "Oyna" magazine made a great contribution to the development of enlightenment and culture. It contains interesting articles and debates about the nation and its rights, history, language and literature, world situation. As a journalist, Behbudi expressed his thoughts about the nation, homeland, society, and morality in many articles and speeches. Some sources say that the number of his articles is 200, and some say 500 [12, 167–168].

Behbudi continued his work in this regard even after the establishment of the Council of Muslim Workers and Peasants in Samarkand in 1918, and he was appointed as the Commissioner for Education. Developed teacher training courses for new schools. However, the nationalist Russians of that time continued to solve the issue of Muslim education in the educational committee without informing Mahmudhoja. That is why Mahmudhoja had to resign. [3, 32–33]. After the "Osipov" uprising, a campaign of unjust imprisonment began in Samarkand. Educational work came under great pressure. People's feelings and beliefs were humiliated. To find a solution to this, Mahmudhoja Behbudi went to Tashkent in February 1919. But there was no result from this trip [11].

### Results

Behbudi provides valuable information about the management methods of that time in the textbook "Kitobi muntaxabi jug'rofiyai umumiy va namunai jug'rofiya". After all, he deeply understood that the main goal of education is to raise the political consciousness of the nation's youth and to develop the worldview of the generation. In the textbook, Behbudi writes about three types of management typical of that period: 1) idorai mustaqalla (administrative independence); 2) idorai mashruta (office route); 3) idorai jumhuriyat (administrative republic) [2, 243–245].

According to Alloma, the distinctive features of "idorai mustaqalla" are as follows:

- in this case, the will of the ruler is the law, that is, the owner's discretion. In other words, the powers are absolutely unlimited;
- all assemblies and councils under his command are subordinate to the ruler, what he says is a law;
- the government, on the basis of the rules of crown principedom, "is in accordance with the procedure and measures established by that government" [3, 243].

Idorai mustaqalla corresponds to the monarchical method of administration.

The second method – idorai mashruta analyzed by Behbudi is characterized by this:

- most of the people subordinate to this government are well-educated people who are aware of the world. "The nation and its clans advanced in science, craft and world affairs";
- citizens elect honest people as their leaders and managing representatives who are aware of science and the world from among themselves;
- "the king gathers the elected representatives to the necessary courts, state affairs ... Their assemblies and courts remembered with the names "millat majlisi", "maslahatxona", "parlament", "go'sudarski dum", "majlisi sinodiy", "el majlisi" He [3, 243];
- The members of "Millat majlisi" manage the government in consultation. The ruler obeys the order of this assembly. Issues related to the fate of the country cannot be decided at will without discussing them in this meeting.

This way of governing the country is in accordance with the characteristics of the state relying on the constitution and parliament. The fact that he thought about legislative bodies such as parliament, дума, senate, national assembly a hundred years ago shows how mature Behbudi is as a politician.

The specificity of the third method – idorai jumhuriyat described by Behbudi is manifested in the following:

- most citizens are scholars. The representatives elected by the broad-minded population elect a wise man from among them to lead their country and government. He is designated as “Chairman of the Republic”, “Chairman of the Nation” or “President”;
- such a ruler implements every ruling and judgement in accordance with the program, i.e. laws and regulations, drawn up by the National Assembly;
- the “National Assembly” has great power in the government governed by this method. It even has the right to inspect, investigate, and release the minister and his equivalent officials.

This “administrative republic” method of management, in modern terms, is distinguished by the fact that it embodies the characteristics of a truly legal democratic state.

“The attitude and habit of the current European governments includes, subordinates and is consistent with one of these three methods,” writes Behbudi. – There are assemblies and consultative courts under independent rulers. Like ignorant governments, the life, behavior, and will of millions of people are not subject to the whims, opinions, and judgments of one person – the king. What is the difference between one person’s mind and ten people? It is for these reasons that a few European people are the rulers and hosts of the whole country” [3, 244].

### **Discussion**

These thoughts of Behbudi are equally important for all times. After all, the main goal of the current reforms implemented in our country is to build a progressive society where every citizen can participate in the governance of the country, as the great nationalist dreamed.

Behbudi was a mature person who was aware of the reality of the world and was able to correctly assess the political situation. His comments in the article “Khayr ul-umuri avsatuhu” confirm this. “Now every informed person admits that the rule of the Russian state is flawed,” writes Behbudi. – Everyone is inclined to reform and update state laws” [3, 246].

If it is assumed that these ideas were taught in the textbook, it becomes clear that Behbudi paid great attention to increasing the political and legal education of the young generation.

In 1903, Behbudi, as a practitioner of educational reform, opened Usuli Savtiya schools in the villages of Halvoyi, where Saidahmadhoja Siddiqi lived, and Rajabamin, where Abduqadir Shakuri lived. He wrote the textbook “Kitabat ul-atfol” (“Children’s Letters”) for these schools. The textbook has particular importance as it is aimed at making students capable of handling valid documents and wills in the sharia and national courts of Turkestan. In the textbook, the procedure for maintaining such official documents and what to pay attention to are shown on the basis of 18 points. In particular, the author specifically stated that it is necessary to look at the language responsibly in official documents: ““While writing Turki and the phrase is Turkish, the people of knowledge forbid writing a Russian or foreign name instead of it.”

In addition, each letter is unique depending on the field it belongs to. Writers of letters (articles) or keepers of official documents should keep this in mind: “Letters written specifically to scholars, ulama and udaboga, court and hospital letters, scientific and political articles should be written in a good and literary manner”... Also: “It is necessary to be careful not to exaggerate and praise something or a person, and use the pen in the middle” [3, 218].

Behbudi defines the ethics, i.e. the moral standards of writing such letters: “Letter should be written sparingly and freely... Insults, reproaches, jokes, immorality and words related to sin should not be written in the letter” [3, 218].

These ideas, firstly, introduce young people of that time to the rules of keeping official documents, and secondly, they serve to develop written speech in them. Professor Ulugbek Dolimov states that “this textbook has gained great importance for educational institutions – old and new schools” [7, 202].

In 1913, “Behbudiya Publishing House” was opened. In the same year, the publishing house

published a Russian translation of Fitrat's work "Bayonoti sayyohi hindi". The map of Turkestan compiled by Behbudi was published. Behbudi founded the newspaper "Samarkand" from this date. Unfortunately, the newspaper was discontinued after the 45th issue. On August 20 of the same year, he launched the publication of "Oyna" magazine. Behbudi also devoted a lot of space to the issue of education reform in Turkestan in these press publications. In the article "Our work is our will" published in the first issues of "Oyna", we read, among other things, such thoughts: "Let children be sent to government schools from the wedding and maraka money, and from this money, students should be sent to Mecca, Medina, Egypt, Istanbul, and Russia's medical and pharmaceutical industries, and should be used to educate religious, secular and modern people. There are so few teachers in our Turkestan that it is necessary to send a child to the Caucasus, Crimea, Orunburg and Kazan to learn the method of education with the money spent on weddings and campaigns..." [3, 160].

In addition, it was required to introduce the world's advanced teaching methods into the process of general religious education. This is the truth behind Behbudi's proposal to introduce Hijaz and Cairo educational methods to the education of Turkestan, to send young people to modern educational institutions opened by the government to acquire economics, politics, fine arts and wisdom, and to send them to St. Petersburg and other higher schools to improve their knowledge. Academician Naim Karimov: "Organizing charitable societies and sending talented young people to scientific centers in Eastern and Western countries such as Cairo and Petersburg, he encouraged them to learn not only Turki and Persian, but also Arabic and Russian" [10, 25], also confirms this.

According to the thinker, in order to achieve real progress, the young generation should not be satisfied with learning the sciences of their time. It is necessary to worry about the future, to master the knowledge of the future. The great enlightener said:

"O Muslims! Teach your children the science of the future! Because God Almighty made them a people, except for your time, that is, for the time to come" [5, 56] is proof of this. It seems that the great enlightener wanted the children of the nation to be one step ahead of the times, and mobilized all his activities towards this great goal.

### **Conclusion**

Mahmudhoja Behbudi, the leader of the Turkestan jadidist movement, was seriously engaged in practical activities. He organized Jadid schools, founded a theater, published newspapers and magazines, established publishing houses and libraries. Actively participated in the political, cultural, economic and social life of Turkestan. The fact that he carried out such extensive activities at the same time was the result of his ability to use all his potential, strength and opportunity to develop the future of the Motherland and the nation. The Behbudi library was a practical result of his goal of raising the nation's enlightenment. As the publisher of the first local newspaper and national magazine in Samarkand, he served the development of the country and nation as the author of the first national dramatic work.

In conclusion, the issue of reforming the education sector occupied the main place in Mahmudhoja Behbudi's work. He covered this topic extensively in "Samarkand" newspaper and "Oyna" magazine. In his journalistic articles, he proved that the idea of educational reform, which was formed in his thinking and further strengthened during his travels, was a matter of life and death for Turkestan at that time. In practice, he opened modern schools. He fought hard to provide these schools with textbooks. Turkestan tried to introduce the best international experience into the education system. As the first theoretician and practitioner of Jadid schools in Turkestan, he did incomparable work. The views of the great enlightener on the reform of education and the improvement of teaching methods were as relevant for that time as they are for today.

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