

MAHMUDKHOJA BEHBUDIY – ENLIGHTENING SCIENTIST

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Abstract

Uzbekistan's step on the path of independent development, in the re-perception of the history of the long struggle of our ancestors for freedom and liberty, national liberation movements and the process of formation of the modern national revival ideology as factors that ensured the achievement of state independence are of great social interest to historians today. is shooting One of the important events that left an indelible mark in the history of the Uzbek people was reflected in the autonomy of Turkestan, which embodied the ideas of freedom and independence, all the wishes of the people. Today, it is very important to study the history of the struggle for freedom of enlightened intellectuals of the people, especially the Jadids. In this article, we would like to express our thoughts about Mahmudhoja Behbudi's efforts and results for the development of the future of the nation in the path of enlightenment.

Keywords: enlightenment, method, school, teacher, education, freedom, renaissance, study.

Mahmudhoja Behbudi deserves the first place
in the Uzbek literature of the renaissance period.
(Haji Muin ibn Shukrullah)

The need for a Behbudi "modern school" school, its rules, classes held at the school, what exams are taken, how the school is structured, what equipment it needs, the duties of teachers, their supply issues and many other aspects can be found from Gaspirali. and learned from his works and articles. Based on these, he spent all his efforts to establish "modern" schools in Turkestan. Not only the organization, he also showed enthusiasm in providing these schools with books. He opened a free library, a reading room, and a school in his yard in the old part of Samarkand. In 1918, when the "Muslim Worker and Dehqan Council" was formed in Samarkand, Behbudi was appointed as the Commissioner of Education. Then he will further expand the network

of new schools. Develops work such as drawing up educational plans, creating new textbooks, opening courses prepared by teachers.

Everyone has the right to study in "Usuli Jadid" schools. At that time, Tsarist officials would immediately close the schools of the new method in Turkestan if they found any fault. Because the tsar's government did not want the "foreign people" to become even partially educated and learn worldly knowledge. Not only the tsar's government, but also the local clergy and teachers of the old school disliked the new method schools. They campaigned that the new method schools are "a threat to Islam" and that the teachers of these schools are "infidels". Despite these views and obstacles, Behbudi and his colleagues were actively teaching the children of Turkestan in the "Usuli Jadid" schools. Teaching activities in Makhmudhoja Behbudi's "usuli jadid" school were carried out in the following order: "The school consists of two stages, the first stage is called the elementary part. The study period is four years. In the first year: Persian and Arabic writing and reading were studied. Surahs were memorized. The arithmetic lesson was taught. In general, they learned to read and write in one year. In the second year: lessons on Haftiyak, faith and belief, poems and odes in Persian, Turkish and Arabic were taught. In the third year: Holy Qur'an, Islamic worship, tajweed, advice from Saadi, Persian and Turkish were carefully taught and essays were written. The necessary aspects of accounting, such as various distributions and accounting, were taught. In the fourth year: Kalam-u Sharif, detailed tajweed, Persian and Turkish poetry and prose, moral lessons, Turkish and Persian language, accounting, history, and geography were taught. The children who graduated from these four classes were distributed by the teachers themselves. If he wanted, he would leave it to the second stage, send him to a madrasa depending on their mastery, if the child himself wanted, he would send him to European schools or send him to work for a living. The second stage of the school was rushadia, which was attended by those who completed four classes - the elementary part. The contents of the lessons and sciences taught at this stage are as follows: in the first year, Arabic language, geography, Shafaqiya, Persian language, summary translation, history of Prophets and Islamic history, Saadi's "Gulistan", Turkish language were taught; second year - Arabic language, medicine, history, Islamic ethics, Turkish language, calculation, Persian script, etc.; third year - Arabic language, arithmetic, calligraphy, history, Turkish language, Russian language were also taught; fourth year - Arabic language, Russian treasury letters, Bolistnoykhana letters, Turkish language and literature, health, school and life, love and loveless morality and many other life lessons were taught. Ceremonial exams were held at Behbudi school at the end of every year. Of course, parents and other guests were also invited to the exams. First of all, if it is: more promotion of "modern method" schools and showing their study procedures; secondly: it was to make the school more viable, that is, to realize the unity of the family and the school.

A student who completed eight grades, i.e. two stages, spoke and wrote fluently in Arabic, Persian and Turkish. He could also read and speak Russian fluently. He could afford to work in all administrative courts of Turkestan. This student could work as a teacher in a school, be engaged in business, and even be an editor. Representatives everywhere were invited to attend the annual exams by letter. But many did not come because they could not see the achievements of the school. Behbudi used to say: "Let them come and see, if it is right, let them develop, if it is wrong, let them prove it with evidence... our goal is nothing but service and the nation." It was not easy to start the "Usuli Jadid" school. For this, Behbudi and Shakuri studied in the schools of all the developed Muslim cities. During this colonial period, Behbudi was hit with a few sticks because he opened a center of knowledge in his yard for the future of Turkestan. Despite this, the arrogant teacher strongly defended the "modern method" school. When Russian inspectors visited his school, he hid geography, history and accounting books under the manger of the stable. Behbudi was a teacher with all his being. He himself teaches geography and history to high school students. He used to present various new books that he brought from Egypt, Turkey, Kazan and other places to high school students and the best students and teachers. Whatever he did, he did it for the great Turkestan and for its future youth. The basis of good morals and education is the school, the beginning and beginning of all knowledge. He followed the belief that school is the spiritual source of happiness and a virtuous person. In this regard, "Gazette of Turkestan region", "Taraqqi", "Khurshid", "Shuhrat", "Asia", "Turon", "Khurriyat", "Oyna", "Samarkand", "Voice of workers", "Great Turkestan", "Najot", "Tirik Soz", "Tarjimon", "Vakt", "Shora" and other press pages with hundreds of articles. These articles were mainly devoted to the development of education and training. For example: "Education Month", "Needy Nation", "About the Samarkand Method Modern School", "Majlis Examen", "History and Geography", "Samarkand Kitabkhan Islamiya", "Samarkand Library and Printing House", "Samarkand In his speeches such as Islah Rusum Majlisi, "In the memory of Bukhara Method", he discussed important educational ideas about new schools, their importance in teaching systems, the development of new education and culture, the benefits of secular sciences, the encouragement of enlightenment, and the education of a perfect person. 'could be winter. Behbudi left a rich journalistic legacy about education and upbringing and its problems. For example, "Faith and Islam", "A nation in need", "In Bukhara method", "Hurriyat - freedom - freedom", "Education month", "Four languages are necessary, not two", "Turkestan", "Who owns the nation" reforms", "Appeal to the youth", "Patriotism is needed", "Habits that eat away at us", "Journey to the Khanate of Bukhara", "The disorder of our primary schools or the path of progress", "We need reform", "Rights are taken, not given", "About national affairs in Samarkand" and others. On April 16-23, 1917, at the Kuroltai of the Muslims of Turkestan, which was held in Tashkent, he called on the nation to renounce mutual

differences, to unite for a great goal, to become an alliance. But he could not achieve his dreams. On March 25, 1919, Behbudi was accused of being a nationalist jadid for these ideas, imprisoned and executed in Shahrisabz. In his will before his death, he said: "We know our destiny. If our life is needed as a sacrifice for the freedom and the happiness of the people, we will also accept death with joy. there will be a statue...."

Mahmudhoja Behbudi's writings for new schools became a major event in the reform of schools. At the same time, these textbooks were widely used theoretically, scientifically and practically. These books have not lost their value even today. The work "Kitoba-tul atfol" ("Children's letter") was published several times in its time. This book includes samples of about forty Persian and Turkish essays. It teaches you how to write affidavits and other business documents, and examples are provided. The documents to be written in the Volostnoykhana and the Khazida were also taught through this book. A 36-page collection intended for young people and adults, this book is not only of theoretical and educational value, but also of practical importance at the time when our republic has been granted state status and independence is being decided. This book is very useful when we do business in Uzbek. This is the purpose of the book. Behbudi describes the situation of the madrasas of that time in his article "Faryad Turkestan" written in 1907: "20 students per madrasah "An ignorant mudarris is elected with api, and an ignorant judge is elected with the votes of 21 out of 40 heads of state," said Behbudi, eighty percent of these mudarris, muftis and judges are elderly. He says how they can give knowledge and education to young people. Behbudi knew that the future of Turkestan lies in its new personnel, specialists and educated youth. That's why in every article he wrote, he raised the issue of educating personnel who would respond to new developments. He gave explanations about the need to expand the trade and increase the national income by opening a cash register: "If we want to build a building, we need a project plan, so we need engineers. However, we still do not know the science of engineering. Is it necessary to keep an outline and an official book, create a cash register and do business?" said. Behbudi regrets that products grown in Turkestan are taken to European markets at low prices. We also want specialists who trade in European markets to develop: "The fruit of Turkestan... its grain, stone, soil... and its products go to the European market. The European dollar will take it at a low price. We will do the work, they will see the benefits." That's why Behbudi says: "A person who wants to trade with Europe should first study modern science. He looked at it as the spirituality of the nation's development - education, economy, and enlightenment.

As Behbudi thinks about the future of Turkestan, the development of our nation looked for different ways. He also addressed the rich: "Of other nations the rich build schools and hospitals for the poor and orphans, and appoint endowments (scholarships) for the education of the poor and orphans. "If ten rich people in all of Turkestan give one thousand soums, a perfect school with boarding and lunch will be built for 25 children

in Tashkent (religious and modern), every year 50 children will be trained in the government school." If this is the case, he hopes that within ten years we will have well-educated engineers, doctors, lawyers, and economists.

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