

THE HISTORICAL SIGNIFICANCE OF MAHMUDKHOJA BEHBUDI IN NEW UZBEKISTAN EDUCATION REFORMS

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ANNOTATION

It is known that, as a solution to the problems of Turkestan from the point of view of science, it is necessary to ensure welfare and stable development by reforming the education system, to form not only religious but also secular sciences and national tolerance in the public mind. Scientific ideas lead to advanced sciences. Today, the importance of Mahmudhoja Behbudi's ideas of common scientific heritage is being studied as a valuable resource for the development of modern education in Turkestan in the late 19th and early 20th centuries.

Keywords: Enlightenment, modernity, education, value, idea, education, nation, nation, colony, enlightenment, power, country.

АННОТАЦИЯ

Известно, что в качестве решения проблем Туркестана с точки зрения науки необходимо обеспечить благополучие и стабильное развитие путем реформирования системы образования, формировать не только религиозные, но и светские науки и национальную толерантность в общественное сознание. Научные идеи ведут к передовым наукам. Сегодня изучается значение идей Махмудходжи Бехбуди об общем научном наследии как ценного ресурса для развития современного образования в Туркестане в конце 19 - начале 20 веков.

Ключевые слова: Просвещение, современность, образование, ценность, идея, образование, нация, нация, колония, просвещение, власть, страна.

ANNOTATSIYA

Ma'lumki, Turkiston muammolarining ilm-fan nuqtai nazaridan yechimi sifatida ta'lim tizimini isloh qilish orqali farovonlik va barqaror taraqqiyotni ta'minlash, mamlakatimizda nafaqat diniy, balki dunyoviy ilmlarni ham, milliy bag'rikenglikni shakllantirish zarur. jamoatchilik fikri. Ilmiy g'oyalar ilg'or fanlarga yetaklaydi. Bugungi kunda Mahmudxo'ja Behbudiying umumiy ilmiy meros haqidagi g'oyalarining ahamiyati 19-asr oxiri — 20-asr boshlarida Turkistonda zamonaviy ta'lim rivojida qimmatli manba sifatida o'rganilmoqda.

Kalit so'zlar: Ma'rifat, zamonaviylik, ta'lim, qadriyat, g'oya, ta'lim, millat, millat, mustamlaka, ma'rifat, kuch, mamlakat.

INTRODUCTION

The President of the Republic of Uzbekistan, Shavkat Mirziyoev, in his address to the Supreme Assembly on January 24, 2020, emphasized the importance of celebrating the 145th

anniversary of Mahmudkhozha Behbudi, a famous figure of the revolutionary movement. At the beginning of the last century, he dreamed of all-round independence and development of the country of Turkistan, raising the spiritual, educational, political, economic and legal consciousness of the country's population to become one of the rapidly developing countries at that time. The name, life and work of Mahmudhoja Behbudi, who devoted his life to these works and became a martyr for the development of the people and the Motherland, is highly valued by our country and people today.

After all, inculcating in the thinking of the growing generations and the community that the past ancestors sacrificed themselves for the struggle for the country's independence, the nation's spirituality and culture, education, development, is one of the constant pressing issues in the processes of preserving and developing the national mentality. It should be noted that the study of the lives and works of thinkers such as Mahmudhoja Behbudi, who made a great contribution to the development of the education system and culture by instilling the national and religious values that have been developed and appreciated in our country for centuries, is a means of researching the scientific heritage. In educating today's youth to make them a perfect person in all respects is one of the conditions for providing a stable social and spiritual environment and is one of the priority tasks.

As our president emphasized, "The Third Renaissance was possible in our country in the twenty-first century by our enlightened grandfathers." Why, these selfless and passionate people devoted their whole lives to the idea of national revival, mobilized all their strength and capabilities to get the country out of ignorance and backwardness, to save our nation from the mire of ignorance. In this way, they sacrificed their dear lives. They considered the noble hadith that **"there is no salvation except knowledge and it is not possible"** as a vital belief. Many researches are being carried out and are being developed to study the life and scientific heritage of Mahmudhoja Behbudi. All of them, the thinker pushed for the freedom of the people, the independence of the Motherland, and the initiatives he directly organized, the enlightenment and development of the nation, turned him into an indefatigable fighter.

MAIN PART

Enlightener, leader of the modernist movement of Turkestan, founder of modern Uzbek drama, implementer of the idea of modern school, theater organizer, publisher, journalist, prominent representative of the social and political life of his time, Mahmud Khoja is the bearer of the idea of an independent republic. Behbudi was born on January 19, 1875 in the village of Bakhshitepa, near the city of Samarkand, in the family of a priest. The son of his father, Behbudkhoja Salihkhoja, was originally from the city of Turkestan and worked as an imam-khatib. The environment in the family of intellectuals encouraged his desire for literature, politics, and enlightenment. His father was a specialist in Islamic jurisprudence. This, in turn, was reflected in Mahmudhoja's education.

Later, in one of his articles, he wrote about it in his own translation, explaining how important the book "Islamic Law Commentaries" taught by his father played in his destiny. At the age of 19, Mahmudhoja lost his father in 1894 and was left under the care of his uncle Qazi Muhammad Siddiq. Mahmudhoja learned to read and write with the help of his uncle Muhammad Siddiq, studied in the old school-madrassa. Muhammad Siddiq was a prominent intellectual and judge of his time. In this regard, he had a great influence on the development

of Behbudi's thinking. Apart from this, it is also reflected in the data that Mahmudhoja learned Arabic language thoroughly from his uncle Mulla Odil, a scholar of Arabic language.

Behbudiy opened his own publishing house under the name "Nashriyoti Behbudiyiya". In 1913, he translated Fítrat's "Traveler's Statement" into Russian and published it in his own publishing house. On May 29, 1914, Behbudi traveled to Arab countries for the second time. Travel memories are very important in all respects and were published in 1914 issues of "Oyna" magazine. "Oyna" magazine has done a great service in spreading knowledge and culture. There were interesting articles and debates about the nation and its rights, history, language and literature issues, and the world situation. In particular, teaching languages to young people and bringing them to the world through modern education has always been in the center of attention.

For the development of a prosperous nation, it is necessary for the enlightened people and the youth of the nation to know several languages. Behbudin's activity as a publicist is a very bright example of his literary talent. He wrote more than 300 articles during his lifetime. He deeply expressed his thoughts about the nation and homeland, society and morality in his articles and speeches. Most of these articles on socio-political topics were of great importance in the formation of the national thinking of the Uzbek people in a new direction, in the recognition of the rights of new views on life. Journalistic articles such as "Turkistan Office", "Turkistan School Journal", "Address to Youth", "Ehtíyojí míllat", "It's not only two, but four languages" have such features. Enlightenment ideas play a key role in Behbudi's socio-philosophical views. Behbudi believes that knowledge becomes a decisive force in social development only when it is mastered by the masses of the people. He connected the freedom of the nation with the level of enlightenment and believed that enlightenment is the only factor for achieving freedom. He concludes that social justice cannot be restored until the nation becomes free and establishes its own independent state. Behbudi people were required to learn the achievements of worldly sciences, to adhere to the social requirements of their time, mainly to the established moral standards, and to form humanitarian ideas and to be familiar with the teachings of the Islamic religion. He connected the freedom of the nation with the level of enlightenment and believed that enlightenment is the only factor for achieving freedom.

Enlightenment ideas play a key role in Behbudi's socio-philosophical views. In this regard, it is necessary to mention that Ismail Gaspírínský had a great influence on the radical movement formed under the ideas of the French enlighteners. If in the East, the image of an enlightened king is recognized as the driving force of social development to build a just society, then Behbudi thinks that science and enlightenment will become a decisive force in social development only when the masses of the people adopt science and enlightenment. As he thinks about independence, he rejects any kind of violence. According to him, violence is immoral, natural, inhuman. Behbudy chose the path of compromise like Ísmaíl Gaspíralí to gain independence, to achieve enlightenment with the help of Russians, to gain rights and rights in the matter of enlightenment, and to restore national characteristics.

Among the articles on education, Khairul umuri avsatuho [Behbudi, 1906], Debate [Behbudi, 1913], Appeal to youth [Behbudi, 1913], How do nations develop? [Behbudíy, 1913], Ehtíyojí míllat [Behbudíy, 1913], A'molímíz yoínkí murodímíz [Behbudíy, 1913], Sherdor madrasasí [Behbudíy, 1913], Turkistan [Behbudíy, 1913], Bayoní hol [Behbudíy, 1913], Not Íkkí , four

languages are needed [Behbudiy, 1913], Ismailbek Hazratları [Behbudiy, 1914], the word "Sart" is not known [Behbudiy, 1914], the history of Turkistan is needed [Behbudiy, 1914], Respected youth An appeal [Behbudiy, 1914], Oh, the houses ruined us [Behbudiy, 1914], From the pains of ignorance [Behbudiy, 1914], Violent rich, Our situations and affairs [Behbudiy, 1914], Extraordinary takfir (1914), Theater what? (1914), Criticism is to be selected (1914), History is an intellectual human being (1914), Sart so'zi majhuldur (1915), Bízni kemírguvchí illatlar (1915), Til masalasi (1915), An impartial appeal to respected Samarkandians (1917), An open letter to our Kazakh relatives (1918), An open letter to our Kazakh relatives (1918), Grain, soldiers, land and reparations war (1918) shed light on the problems of that time.

As confirmation of the above ideas, we say that Behbudin should be advanced from the scientific point of view, in the article "We need four languages, not two" in "Oyna" magazine, 1913, No. 1: It is necessary to know Russian. Turki, that is, Uzbeks, that is the reason, most of the people of Turkestan speak Uzbek. If it is Persian, madrasa and udabo are tilidur. Until now, Persian poetry and prose books have been taught in old and new schools all over Turkestan. In all madrasahs, Shariah and religious books are taught in Arabic, but the interpretations and translations of the teachers are Persian. In this rule, that is, the lesson is written in Arabic-Arabic, teacher - Turkic, translation and Persian translation.

It is possible to use the works of Farang and Russian sages with Turkish or Russian and Farangi language, because today the Ottoman, Caucasian and Kazan Turks have translated and reproduced the works of modern scholars into Turkish, that is, people who know Turkish are modern. Every new and useful book in the Turkish language has been translated into all languages. Arab culture uses Greek Socrates, Bucrot, Plato, modern culture uses Tolstoy, Jules Verne, Kepler, Copernicus, Newton. We fell far short of the goal." [3], it is emphasized many times for young people that it is necessary to go out into the world, and the fact that it has not lost its practical aspect even today proves it. Currently, in several regions of the Republic, especially in Tashkent and Samarkand, streets and schools are named after "Mahmudhoja Behbudiy".

CONCLUSION

While studying the actions of the most blessed people in the glorious history of our country, their sacrifices for the independence of the country, the spirituality and culture of the nation, the enlightenment of Uzbek children, and their progressive ideas. It is considered one of the actual issues to demonstrate with various scientific evidences that independence is realized. From this point of view, the education, spirituality, culture of Mahmudhoja Behbudi, who left a rich legacy in the historical, philosophical, socio-political and cultural life of the Turkic peoples with his scientific works, and who is the hero of the Uzbek people, is a descendant of intellectuals was a literal leader of the moderns of the enlightened people who left a unique mark on the scene of philosophy and history.

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